

Evangelical Christendom.

MARCH, 1879.

THE MONTH.

WE had occasion, in our last issue, to congratulate the French people on the result of the senatorial elections, and on the moderation of the Republican party in that hour of their triumph. We noted the discretion they evinced when the Ministerial programme was before the Chamber, in adopting M. Jules Ferry's order of the day; thus preventing disunion, promoting combined action amongst the various sections of the Left, and, whilst expressing confidence in the Cabinet, stimulating it to more decided and energetic action. Unforeseen, however, either by them or by ourselves, a greater crisis than any the French people had as yet passed through was then immediately before them. The Ministry, in their endeavour to respond to the desires of the majority of the Chamber, found themselves unexpectedly confronted by the opposition of the President. Marshal MacMahon declared it impossible to sign the decrees for the removal of certain generals, which in due course were laid before him by his Cabinet. Such changes, he told them, he believed would be injurious both to the interests of the Army and of France. Recognizing, however, the position—conscious that his obligations as a constitutional ruler required that from him which (however mistakenly) his conscience as a man forbade,—he accepted the alternative alone compatible with honour, and resolving neither to betray his trust nor to act in opposition to his judgment, anticipated the expiration of his term of office, and remitted back to France the high authority he had so long wielded in her name. By thus acting he saved the nation from a repetition of the intrigues and plots of 1877, secured its peace, and enabled the executive power to be transferred to his successor in perfect calmness and tranquillity. It has been not inaptly observed that, by this conduct, he showed a comprehension of his true duties and position which two years since he seemed scarcely to possess, and that his last act was the most graceful and becoming throughout his presidential career. His letter to the Chambers was received in respectful silence. All felt that, however they might disapprove his views or repudiate his policy, his action had at least been conscientious, and that the credit he claimed for himself of not having been influenced by any selfish or unworthy motives was undoubtedly his due. By the timid politicians of France it had long been feared that the expiration of the Marshal's term in 1880 would be heralded by dynastic conspiracies and plots, and would bring about a state of almost general disorder and confusion. The election of his successor, it was thought, would be the signal for firing all the various explosive elements still subsisting in the land, and a general conflagration was widely apprehended. All such anticipations are now happily dispelled. The prompt, quiet, and triumphant election of M. Grévy to the Presidency for a term of seven years is the conclusive answer to them all. The institutions of the country are working well, and are therefore, with the exercise of due prudence on the part of those in power, the more likely to endure. Of such prudence on the part of French statesmen we have now

repeated proofs, and our anticipations of a settled government for France—a government that shall combine the elements of order and of freedom—are the more certainly assured. The course which events have taken since the Marshal's resignation is full of promise for the future. M. Dufaure, indeed, has resigned the Premiership, but this was expected, and is justified by reason of his age. M. Waddington, the new Premier, will continue the same liberal yet careful policy. No serious changes have taken place in the composition of the Cabinet, which is likely to be not only popular at home, but respected and influential abroad, and to secure for France her proper place in the councils of united Europe. The appointment of M. Gambetta as President of the Chamber of Deputies has indeed occasioned some surprise. It has been supposed that such an office would be incongruous with the aspirations, and scarcely compatible with the habits, of a tribune of the people so ardent and pronounced. It may be, however, that the appointment is on these very grounds the best. In his new position M. Gambetta will still retain his great and deserved influence, both with the people and the Ministry; his ardour will be tempered with impartiality; the moderation and discretion he possesses will be called into more active exercise; and he will be dissociated from men of extreme and unpractical ideas. All danger is not, indeed, yet past. The friends of the Republic have still a call for the exercise of self-restraint. They will do well to let bygones be bygones—to abandon the idea of impeaching the De Broglie Ministry, for which, since the resignation of Marshal MacMahon, no necessity can possibly exist; and generally so to combine progress with magnanimity as, by satisfying their supporters and conciliating their opponents, to insure their own ultimate success.

It is, perhaps, not too much to say that the changes in the French Ministry, after M. Jules Grévy's election to the presidential chair, awakened an interest almost as lively as the choice of the new President himself. It was felt that the choice of the future Premier would materially determine the tone and temper of the Cabinet. Great, therefore, was the satisfaction produced by the advent of M. Waddington to power. Nor are the other new names less popular in their degree—all tending, as they do, to show that every effort will be made to consolidate and strengthen the Republic, to be conciliatory, yet firm; to advance free institutions, to promote popular education independently of clerical control, and to hold the balance even between Catholics and Protestants throughout the land. This last conviction is strengthened by the fact that not only is the Premier himself a Protestant, but also four out of the eight other members of his Cabinet! Protestantism is, hence, more likely than at any former time to have its due weight in the councils of the land, and its influence will indubitably be put forth in the direction alike of progress, liberty, and peace.

Much excitement has been caused, and public interest everywhere aroused, since our last issue, in relation to the war in Zululand. The unfortunate disaster to our troops, resulting in the loss of so many brave lives as have been cut off by the unexpected attack of the Zulu foe, has directed universal attention to this melancholy contest, not unmixed with apprehension for the safety of the people of Natal. It would as yet be premature to pronounce a censure on the officers, or to judge as to who is responsible for the catastrophe. Meanwhile, the Home Government are doing all they can to allay alarm, and to retrieve our military status. Large reinforcements have embarked, or are on the point of embarkation, for the Cape. The conduct of Sir Bartle Frere is freely, and perhaps unfairly, criticised; and an opinion is entertained by many that the conflict in which we are now involved with this

formidable nation of South Africa is neither just nor needful, and might have been easily averted. That opinion is understood to be shared both by the colonists and the British Government itself. The whole matter deserves, and will undoubtedly receive, the most thorough and serious investigation.

Parliament has once more met, and, without much excitement or anticipation being awakened by the fact, has resumed its ordinary labours. The prevalent opinion appears to be that the session is likely to be dull. We trust, however, that it may not prove barren of legislative action or result. It would be matter of deep regret were our foreign policy for the next few months so completely to divert the attention of Parliament as it did in the last session from matters pressing for settlement at home. That, last year, was to a large extent unavoidable; but it would be a serious error and misfortune were the Legislature, this year, to do as little in their own special work of legislation for the benefit of the country as they are fairly chargeable with doing or not doing in the last. We are promised several important measures, and we trust they may receive the fullest and amplest consideration.

Negotiations have for some time been going on between the Government and the Romish bishops of the sister country, in reference to Irish university education. The question of Government aid to "Irish intermediate education" has already been discussed and settled. Parliament has sanctioned, in respect to it, the principle of State aid to denominational schools—a principle recognized, indeed, in our legislation for the country at large, yet decidedly a retrogressive principle when contrasted with that adopted in Ireland for "mixed education." The fact is that, in the judgment of the Irish priests, the latter scheme has worked too well, for it has threatened to undermine their power with the people. This was the secret also of their opposition to what they styled the "godless colleges," where, in the pursuit of the higher branches of purely secular knowledge, Romanists and Protestants sat side by side. But in regard to university education, even the principle adopted in the "intermediate" will not satisfy the Romish bishops. They insist on Roman Catholic universities pure and simple, to be supported by the nation, and to which all the youth of the higher classes, of Catholic parentage, shall exclusively be sent. It is now affirmed that the negotiations, above referred to, between the Romish prelates and the Cabinet, have in consequence been broken off, as the bishops will accept nothing short of the public endowment of a Roman Catholic university *per se*. The Ministry are, it is believed, desirous to propitiate these Irish malcontents, and thus secure the "Irish vote" both in and out of Parliament; but they would be unwise in the extreme to yield to the pressure put upon them by the bishops. The Protestants of the United Kingdom will not consent that the youth of Ireland should be handed over, at the public expense, to the exclusive domination of the priests. The Roman Catholics have a right, if they choose, to send their sons to seminaries under clerical control, but not to do so at the public cost. Our recent university legislation has all been in the direction of freedom from religious tests; and young men seeking a degree obtain it at universities where capacity and learning are the only conditions of success. We must adopt no retrogressive policy. The Roman Catholics of Ireland already enjoy complete religious freedom, perfect equality of privilege and right, but they certainly have not, in the matter of education, any claim to sectarian ascendancy.

The trial of the Glasgow Bank Directors has issued, as was anticipated, in their conviction and sentence on the charge of publishing false and fictitious balance-

sheets, whereby the public were deceived, and influenced, to the ruin of thousands of their number, to bolster up a concern which for years had been insolvent. The charges of actual embezzlement and theft were prudently withdrawn, not being easily capable of legal proof. Considering the flagrant nature of the offence actually proved, and its grievous and deplorable results, the general opinion inclines to believe that the sentences passed have not been sufficiently severe. It must, however, be also borne in mind that the public exposure, the loss of character, and degradation to the level of common felons, is of itself, to men in the former position of these directors, a terrible and crushing retribution.

There appears as yet to be no material improvement in the state of trade, no sensible mitigation of the prevalent general distress. It is, however, satisfactory to find that in the principal towns of the midland and the northern counties the local residents appear to feel their obligation to relieve the needs of those around them, independently of outward aid. In the iron districts, more especially, the depression seems even to increase; and men who in the various branches of that trade were able, but a short time since, to get two or three days' work within the week, can now hardly get any work at all, even for a single day. The advent of spring weather is now earnestly and anxiously desired, since even if trade should not thereby revive, or employment become more easy to obtain, the sufferings consequent upon privation will be less keenly and severely felt.

Considerable satisfaction has been felt among both Churchmen and Dissenters at the appointment of Canon Lightfoot to the vacant Bishopric of Durham. The venerable prelate who for seventeen years had fulfilled so ably and so conscientiously the duties of that important see, and whose character had evoked such universal admiration and respect, had, by that very circumstance, made much more difficult the choice of his successor. Few divines could anywhere be found who would, in all respects, adequately fill the place which Dr. Baring has vacated. Canon Lightfoot, nevertheless, brings to the task many valuable and important qualifications. Not ostensibly attached to any party in the Church, his commentaries on the apostolic writings show his Evangelical belief; whilst the general tone of his writings betoken, as has been aptly observed, "broad and liberal sympathies, in which the High and Broad Church leanings can neither of them be said to have the ascendancy." As both an eminent scholar and a learned theologian, he has gained a wide and well-deserved renown. He was a friend of the lamented Prince Consort, and has for many years been the principal examining chaplain to the Archbishop of Canterbury. Some years since he refused, it is said, the see of Lichfield, when offered to him by the late Lord Derby. His lectures and discourses evince in him a capacity to make his own great acquirements, and the results of his own study and research, available for and accessible to all. His lectures at St. Paul's on Church history were attended and appreciated by large numbers of young men; but a series of able papers in the *Contemporary Review*, in which he skilfully and conclusively refuted the sceptical attacks made upon the New Testament by the author of "Supernatural Religion," are supposed to be one chief reason of his advancement to the episcopate. Both the scholarship and the logic of these papers show their author to be well qualified to give a reason for the hope that is in him, and to defend with success the citadel of Christianity from the assaults of its most insidious and daring foes.

Great have been the interest and sympathy which, during the past month, have gathered round the last hours of one of the best known and most respected ministers

of the Church of England. The name of Hugh McNeile is one which will not soon or lightly be forgotten. For more than half a century before the public eye, he maintained, with unflinching consistency, his character as a devoted follower of Christ, and his reputation as a most able and successful preacher of Christ's Gospel. And now that he has left the Church of which he was so gifted and revered a member, all parties within its pale unite to pay their tribute of respect to his graces and his talents, as a foremost champion of Evangelical belief, a determined foe to the assumptions and pretensions of the Church of Rome, and an earnest advocate of those great philanthropic movements which have their root and motive in the love of Christ to men, and by which those who profess His name are known as His disciples. He has well been described as a "born orator;" and men who, in their time, acquired a first place in oratorical renown, have not scrupled to acknowledge this. His talents placed him in the forefront of the fight with error and with sin. His manly form and dignity of manner, his varied tones and gestures, his clear and easy style, all lent force and weight to what he said; yet his highest inspiration and most potent influence were derived from his own profound earnestness, his deep conviction that the Gospel which he preached was not of man, but of God. By his death, the Church of England has lost one of her most cherished sons, the Evangelical party one of its brightest ornaments, and Evangelical Christians of every denomination a devoted brother in the faith of Christ. A sketch of Dr. McNeile's career will be found at another page of our present number.

We also notice elsewhere the godly and beneficent career which has been closed by the death of Mrs. Ranyard, who, both by her writings and her personal exertions, has done more within the last twenty-five years to give an impetus to Bible reading and Bible circulation than any other woman of her age. Her well-known work, "The Book and its Story," gave a stimulus throughout this country to the delivery of lectures in a popular form, whereby the literary history of the Bible, as a book, became better known to all classes of society, and a deeper interest was aroused in its contents. This was followed by another work, "The Book and its Mission," in which the objects and power of God's Word were forcibly set forth. Theory was shortly followed up by practice, and "Bible-women" were established in almost all parts of the metropolis. The history and results of this movement are well known; and now that she who originated it has been called up to that higher world where faith gives place to sight, and the need of God's Word is superseded by the clearer revelation of His face, it is but right that Christians of our day should be reminded of the good work which, in the increased distribution and perusal of His Word, God enabled this His faithful servant to fulfil.

It is refreshing to discover that, when in influential organs of the day the faith of Christ is covertly assailed through those who are esteemed its advocates, there are those amongst them, both in the prime of manhood and the ripe maturity of age, who are ready to take up arms on its behalf, and to repel attacks which, by their misrepresentation of historic facts, seem to be directed not so much against those defenders of the truth which they avowedly censure or disparage, as against the truth which they defend. The death of Dr. McNeile has given occasion to the "leading journal" to dilate upon the alleged decline and fall of "Evangelicalism," or, at any rate, of the Evangelical party in the Church of England! The assumption that the party has declined, or is about to fall, is, as one might expect, warmly controverted, and indeed denied, by no less competent members of that party than Dean Close and Canon Ryle, who have both taken up the challenge which the journal in question unwittingly threw down. In two forcible and telling letters, each notably

characteristic of its writer, these able champions of Evangelical truth demonstrate by known facts that although other "schools" of theology and thought may have sprung up within the Church, Evangelical belief has not declined, but, on the contrary, is far more widely spread and vigorous than it was in the early part of the present century, which the writer of the article replied to seems to regard as its day of prosperity and triumph. The ability of these two defenders of the faith is only equalled by their zeal, and of the first of them it may safely be affirmed that his "eye is not dim, nor his natural force abated;" whilst of both we may say that their testimony is such as every impartial person must receive. These indirect attacks upon "Evangelicalism" may not, perhaps, be of much importance; yet is it ever a good service to the cause of Christ to show that those who would discredit it in the eyes of men can do so plausibly only by the sacrifice of truth.

Foreign Intelligence.

FRANCE.

[From our own Correspondent.]

Paris, February 17, 1879.

THE NEW DAILY PAPER.

The month of April is to see the experiment tried of two political anti-Roman journals which will be, at the same time, anti-sceptical. One is to be edited, as you already know, by MM. Bouchard and Léon Pilatte, both originally Romanists. The latter, in 1847, was brought to a knowledge of the truth by the sharp, clever, and seriously Christian "Conferences" of Napoleon Roussel. He entered, at twenty, the school for evangelists, then in Paris, and used his popular talents so manfully during the short time of freedom of speech before the late Empire, that, when such freedom no longer existed, it was deemed advisable that he should go on a mission for the Evangelical Society to America. When he returned, he became pastor of the Free Church in Nice, and editor of the *Eglise Libre*. He some time ago relinquished the pastorate of the church, and has of late given all his efforts to the establishment of *Le Réformateur*. M. Bouchard, who is to be the political manager of the paper, was Mayor of Beaune and member of the General Council of the Cote d'Or. He gave in his recantation of Romanism to the Bishop of Dijon in 1876, and by his articles and vigorous pamphlets he has for some years striven to prevent those who would detach themselves from Rome from throwing themselves into atheism and their wives and daughters into Jesuitism. His aim is thus stated by himself: "To draw men out of Catholicism and bring them back to God, by impelling them towards Protestantism—such

will be our politico-religious aim." And he adds: "In their present state, to propose a more energetic remedy would be to incur the risk of seeing it rejected." The *Réformateur Anticlérical et Républicain* is to appear on the 16th of April; it is to be a daily political paper, costing one sou (five centimes); quarterly subscription, for Paris, five francs; for the provinces, six francs. Annual subscription, for Paris, eighteen francs; for the provinces, twenty-four francs. The office is No. 8, Rue d'Argoût, Paris.

THE NEW RELIGIOUS JOURNAL.

The other journal, *Le Signal, Messager de la Semaine*, is a weekly, to appear on April 1st; office, 2, Rue de la Paix, at Grassart's Protestant Book-selling establishment. Subscription, eight francs a-year. Its editor is M. Réveillaud, whose remarkable conversion has been related in this correspondence (*Evangelical Christian*, 1878, pp. 296, 328). The *Signal* is presented as Republican and Democratic, without, however, wholly deserting Conservative ground. Such ground, it is remarked, can only be defended by gradually enlarging it, and anticipating revolutions by the adoption of proper reforms at the proper moment, taking care never to overturn a thing unless there is something better to put in its place.

Certainly the united action of these two journals just at this time of comparative liberty, and when the Government of France has at length been brought into harmony with her republican institutions, may have a most beneficent influence, accompanied as they will be by energetic meetings held by the editors and their friends. Pen and voice

will be thus pleading the same cause, and helping each other.

CALL FOR FAITH AND SPIRITUAL WORK.

Every Christian heart that yearns over France must see the intense necessity which exists for all the Protestant communities being up to the mark, if the men who, wearied with Rome and infidelity, turn to Protestantism, expecting to see the stalwart Christianity of our forefathers, are not to be disappointed. Two things are, therefore, incumbent upon Christians: (1) to pray and work for the revival of practical, living, Christ-like faith and love in the churches; and (2) to send out Gospel messengers and Gospel literature, hearty, loving, uncontroversial, prayerfully filled with the Holy Spirit and with power. Here are men ready with their explosive materials to batter down the hideous structures of Rome. Who will rush in at the breach to bring out the prisoners of hope? The people in Paris and the large towns are willing enough to see Rome and Clericalism beaten down; but, without the Gospel, atheism will and must reign in their stead. To call men within the four cold walls of a freezing rationalistic or dry formalist Protestantism, would disgust them for ever, and drive them just where the adversary waits to secure them as a ready prey for Antichrist. Let, then, every evangelistic effort be encouraged, in whatever scriptural form it may be found. We rejoice at every new Gospel publication,—we can never have too many; we rejoice at every meeting opened for preaching the Gospel.

NEW EVANGELISTIC EFFORTS.

We thank God for the newly-commenced Methodist campaign of meetings, on the McAll plan, and whose first experiment, by the Rev. William Gibson, is a success, for which a larger room is already necessary. The remarkable success of this kind of meetings in Marseilles and Lyons is encouraging similar attempts in other towns. The new idea of having a reading-room in the students' quarter in Paris is fully successful in the hands of M. Schlienz-Madden; evangelistic meetings are held there twice a-week. Good books and papers suited to the aim in view are supplied to readers, who are free to sit and read, and write and study, daily from noon to ten P.M.

Another interesting meeting, opened some months ago, in a distant part of Paris, by Professor Delaunay (formerly a student for the Romish priesthood), gathers 300 of the working classes. His wife plays the organ and leads the singing.

Long experience teaches that France has no natural antipathy to religion. There is a deep common sense which yearns for religious truth, but which in so many has been deceived by fair appearances, that the hoarse croaking of the infidel party, striving to overpower every other voice, is listened to, for want of the clarion sound of the Gospel. When it is heard, the people say, "That is it!" and rally round the man who preaches it, if only his heart and life agree with the loving message.

The experiment of

FATHER HYACINTHE

gives little confidence. His eloquent voice may fill his hall, but as to founding a church, we fear not to say it is as visionary as it was in Geneva. It does not appear to respond to any want. Curiosity and Protestants filled the place at its opening, but all were disappointed, more or less. Admirable talents, sincerity, frankness, earnestness—all likely to be thrown away, with the money so freely given by foreigners, for want of the one thing lacking—viz., the spiritual perception of the work of Christ in its living power. The whole thing is turned into ridicule by the general press of all shades; while Protestants, though admiring the character of the man, shake their heads at his dream of union, on an ecclesiastical basis, of Rome, Greece, and Anglicanism. How many have split on that rock, and seen their works shattered!

THE NEW PRESIDENT AND THE NEW PREMIER.

If liberty continues as it has begun, to act in all due moderation, without violence and excess, experiments may be made and multiplied without harm; it may give confidence in our new Government, and show that France is ready for the exercise of her constitution, and that she is not a mere nominal Republic with a monarchical administration. Since 1848 she has had no Protestant Prime Minister till now. M. Waddington is respected by every one. There are four other Protestants in the Ministry—MM. de Freycinet, Léon Say, Le Royer, and Admiral Jauréguiberry. The quietness with which the late peaceful and satisfactory revolution has taken place, when we remember some that have preceded it, is like the kiss of the last unfurling ripple to the sand-bound coast, as contrasted with the boisterous dashing of the breakers against the rocks. The old Marshal MacMahon not consenting to a change in the commanding officers of the army, on which his Ministers insisted, gave in his resignation, which was accepted; and imme-

diately, according to the Constitution, the election of his successor took place. M. Grévy, the honest President of the Legislative Chamber, was chosen President of the Republic, and Gambetta succeeded to his office. An exhibition of tricoloured flags showed popular satisfaction in popular quarters. The Prefect Duval was exchanged for M. Herold, who immediately proposed the erection of Voltaire's statue in Paris, a change in the names of several streets, the suppression of religious teaching in all the communal schools, and the disqualification as teachers of all monks and nuns. The municipal councillors were unanimous in their approval.

Paris, February 18.

ACTIVE RELIGIOUS AGENCIES.

Accounts of pleasing success in evangelization and new ways of bringing the Gospel before the population, are constantly coming to us. The Young Men's Christian Association is brightening up; more prayer and more action is rife in Paris; and the *Bulletin* of the Association is now full of spirit and cheer, with serious and sound articles. The "Mission Intérieure" is resolutely pursuing its quiet evangelistic course, arousing Christians, and alluring them out to work. In Alais, the ladies have succeeded in bringing together every Sunday all the young chimney-sweeps of the town. They come each with his tool-box, which he sits upon; listen to simple Gospel facts, and sing hymns, with attention and evident delight. They are all Roman Catholics. Last year they took to their country homes their Sacy Testaments; this winter several returned without them, having left the precious book with their parents, who wanted it. Other evangelistic meetings, held by pastors, and a Young Girls' Christian Association, are prosperous.

An improvement in the order of worship in the Reformed Church of Paris has been made by the Consistory. Instead of the chapter and first hymn being read by a "reader," the pastor takes the whole duty. It is expected by this means to bring the congregation together at the commencement of the service, inasmuch as greater weight and solemnity is thus given to the reading of the Word of God.

M. Réveillard has been with M. Dardier (of the Evangelical Society of Geneva) on an evangelistic tour in the centre and west of France, visiting Montmorin, Billom, Clermont-Ferrand, Guéret, etc. Everywhere they were exceedingly well received. At Billom one hundred New Testaments were purchased by the eager hearers, and a Protestant school is to be opened. In Paris, Madame Dalencourt's mothers' meetings, girls' and young women's classes, free lending libraries, and visitation are doing much good in the Quartier Mouffetard.

Recently Pastor Jacottet, of Neuchâtel, spent two months in the Allier, evangelizing, with Pastor Seitte. The effect was that in one town the municipal council met to determine whether or not they, with the whole town, should turn Protestant at once! The result was a decision in the negative; but it shows the attention now aroused on these matters. The ignorance of the people is great in those parts. More than half the men cannot read; and the masters of mines and factories threaten to turn off the men who become openly Protestants. Schools! schools! are the present urgent necessity.

M. LOYSON'S CHAPEL.

In the presence of a somewhat excited congregation, M. Loyson, or Father Hyacinthe, opened his chapel in Paris on Sunday, the 9th ult. It is situate in a somewhat remote but thickly-populated district. It will seat about 700 or 800 people, and half an hour before the commencement of service was densely crowded. There were a good many Protestant pastors present, and a considerable number of the same communion, both French and American, in the body of the chapel. In the address which he delivered, M. Loyson affirmed that liberty of conscience, which had hitherto been but a name in France, was now a reality. He wished it to be understood that he repudiated the title either of Greek or Anglican; he remained a Catholic of the Church of France, which he did not wish to dispossess, but to reform. Yet he asserted that his mission was under the direction of the Anglican Church, as represented by the Primus of Scotland and Bishop of Edinburgh.

SPAIN.

THE WORK OF THE SPANISH EVANGELIZATION SOCIETY.

The mission of the Spanish Evangelization Society was commenced by private effort in the year 1852. At that time Spain was lying spiritually desolate, and every door

was hermetically closed against the entrance of the Gospel, and no man breathed forth a word of interest as to its miserable and hopeless condition. The prevailing impression

then was that, as Jericho, Spain was closely shut up, and that her walls and battlements were impregnable to the Gospel. And so they were, until the Lord himself took up the case, and, by a weak private instrumentality, began a work which so prospered that it opened up into the formation of the Spanish Evangelization Society in the year 1855.

From that time up to the late Revolution, tens of thousands of Bibles, Testaments, portions and evangelical tracts, a Spanish hymnal, and *El Alba*, a Spanish periodical, were sent into Spain by this society, by many available avenues. Some of these were actually printed in Madrid and Seville. This circulation became at length so manifest to the priesthood, that the Ultramontane newspaper press continuously poured forth the most lamentable cries, to the effect "that, by the circulation of Bibles and other bad books, Spain was about to be lost to the Papacy." The following is one of these; it appeared in *La Cruz*, a periodical published in Seville, so early as the close of 1855: "Awake, Spaniards! New and terrible dangers threaten the Catholicism of Spaniards. The Protestant propaganda, which lately inaugurated its first attempt on our unhappy country, and which has distributed, with impudence and impunity, Bibles, books of devotion, catechisms, and other works worthy of its corruption, considers that it is authorized to carry on its heretical mission; . . . to turn us from loyal subjects into traitors; from Christianity into heretics; from sons of God into sons of the devil; from Catholics into infidels, and from Spaniards into barbarians: such is the mission of the propaganda." But not to multiply such indications of priestly terror, arising from the operations of this society, which we have largely before us, we give the following from a number of the *Edinburgh Witness*, which appeared in 1859: "The Spanish provincial papers nearly all contain communications from different parties alleging that they are continually receiving by post, or by other public conveyance, Protestant tracts in the Spanish language, printed in London. 'This onslaught against the established religion of the country has not failed,' says the *Morning Herald*, 'to cause a sensation in the realm. . . . The subject of Protestant propaganda by means of Protestant tracts, is one upon which there is a sort of unanimity of the press—a unanimity which has shown itself in general reprobation of the propaganda alluded to.' The large cities,

specially those on the sea coast, had been by that date more or less permeated by these denounced publications, and an under-current of awakened thought among many of the people was thereby produced. Matamoras, Alhama, and others were some of the fruits of this mission. The persecution followed; some of the converts, with Matamoras, were imprisoned, and others fled to Gibraltar and elsewhere. In 1868 the Revolution occurred, through which, as General Prim announced, every man could now enter Spain with his Bible under his arm, and teach its doctrines.

At the Revolution, the Bible Societies, the Religious Tract Society, and other evangelical agencies, rushed into Spain to occupy the land for Christ. These have all unflinchingly maintained their work, to the great spiritual benefit of Spain. The work of this society was, as may be supposed, largely consolidated and extended after the Revolution of 1868.

But now we must take a long leap from that year, and present the following summary of the present agencies:—

Missionary Superintendent—The Henry R. Duncan, of Cordova.	
Centre Stations—viz., in Madrid, Seville, Cadiz, Huelva, Granada, Cordova, Utrera	7
Congregations in the above-named towns	7
Missionary Agents of Centre Stations—viz., Mr. Duncan, above mentioned, Señores Cabrera, Alonso, Hernandez, Jiménez, Alhama, Calamita, and Abeza, City Missionary in Seville	8
Minor Missions under the above Missionary Agents	14
Other Stations where itinerant Mission Services have been held	16
Evangelical Night Schools for Adults	5
Bible Day Schools for Children	6
Teachers, not including Alhama, who conducts the Night School in Granada for men, in addition to his other work	8
Sabbath Schools at all the Centre Stations	7
To the above-stated agencies maintained by this mission we must add the work of supplying Spaniards and Portuguese visiting our sea-ports with the Scriptures, mainly single gospels and evangelical tracts, and the holding of regular mission services in the London Docks. This mission likewise embraces the despatch of gospels and tracts, per book post, from Edinburgh to the higher classes in Spain.	

All the expenditure attending the prosecution of the whole evangelical work, and the expenses of raising funds and of home management, amounted during 1877 to £2,075 12s. 7½d. It is too early yet, while this is passing through the press, to estimate the expenditure for 1878, but it is thought it may not exceed that of 1877.

These agencies have been maintained during the whole of 1877 and 1878, or during a portion of these years. The need, however, for extended work is very great. In the provinces of Andalusia a large number of people are crying out for the Gospel. The following is such a cry from Chiclana to the Society's Spanish agent in Cadiz:—

"Rev. Señor D. José Hernandez y Ortega.

"Dear and respected Brother and Pastor, —The subscribers have the honour of manifesting to you that, having now passed several years in which you have been coming from time to time, preaching the Word of the Lord among us poor sinners, having taken us out of the darkness and error in which we were when we belonged to the Church of Rome, we, after having truly come to know the way of salvation by means of the Gospel of our Lord Jesus Christ preached by you, desire that you should kindly establish a mission in this city, which has such need; as we believe that, with the Lord's blessing, said mission once established, in a *locale* set apart for the service, many souls would come to receive spiritual pasturage by means of the preaching.

"We take advantage of the present occasion of having you amongst us on this day, once more to instruct us with the comforting words of the Gospel.

"We pray the Lord that He vouchsafe to bless us with His Holy and Divine Spirit.

"The brethren in the faith of Christ."

[Signed by twenty-one persons.]

This in poor, dark Spain, is evidence of itself that the Gospel is progressing among her people.

But the full idea of the openings and success of this mission, under the Lord's blessing, cannot possibly be realized from so brief a glance at its existing operations. The fact is, a large portion of the people are ripe for the Gospel, and the Rev. Henry R. Duncan, the society's Missionary Superintendent, is only hampered in the extending work in Andalusia by the straitness of the society's resources. This paper is therefore presented to the Christian public in the hope of awakening a more wide-spread interest in the work of this society, and likewise of producing an increased amount of financial support. Without further remark, we refer to the advertisement, headed the same as this article, in another column, as to some important particulars we cannot insert in this already too lengthened communication.

MARIA D. PEDDIE,

Hon. Secretary of the Spanish Evangelization Society, Grange Bank House, Morningside, Edinburgh.

ST. ANTHONY'S DAY IN ZARAGOZA.

Zaragoza, Jan. 17, 1879.

A curious incident took place in front of our chapel last evening. Saturday and to-day St. Anthony, the father of Monasticism, is honoured here with great ringing of bells; and in the evening hundreds of bonfires are kindled in the streets, around which children and old men gather, young men and maidens frolic, roast potatoes, dance, and make merry. In the short distance to our chapel we last night passed more than six bonfires, some of which it was difficult to get by on account of the fire, smoke, and crowds. As we were passing one of them, a girl caught hold of my wife's shawl, and, giving it a jerk, said, "Now, now, Doña Alicia, this shawl for the fire!" (Nearly every one in that part of the city appears to know us by name.) We heard that at another fire a woman was knocked down, badly burnt, and her basket burnt up.

At 6 P.M., a short time before our Thursday evening meeting, the tall wooden image of St. Anthony was brought out of one of the

most ancient churches in Zaragoza and borne in state on the shoulders of four men, accompanied by a band of music, a crowd of people, and five priests, one of them dressed in full sacerdotal robes. When, in passing through St. Paul's Street, it reached our chapel, a halt was commanded, and the music stopped. The saint's back was then ceremoniously turned to our door. Next all the priests removed their hats, while one of their number fell upon his knees on the side-walk directly in front of the chapel, and with many bows began, some say, to pray, others, to curse. He repeated in Latin what were probably forms of exorcism. Some say he was heard to mutter, among other things, "You Jews, you heretics, you worse than the Inquisition!" He continued kneeling and muttering ten or fifteen minutes.

The priests and the saint quite blocked the street, and the crowd became impatient to pass along. A man asked three times respectfully that they would let him pass, as he was in a hurry. Finding they paid no at-

tention, he forced his way through, pushing them right and left, saying, "I don't ask more than three times of any one, be he priest or friar or monk." Next a woman said she must pass, and the priests tried to stop her. "You must reverence me," said one of them; "I can give life, and I can forgive sins." She pushed him aside and passed on, comparing him to the devil-possessed swine represented with the image of St. Anthony, while the crowd applauded. None of these were persons in any way connected with our chapel. The priests, instead of having made an impressive ceremony which should awe the people and frighten them away from us, only succeeded in making themselves the laughing-stock of the crowd. We are now having larger audiences than common.

We are not hated by all, even of the priests. I am assured on credible authority that there is a priest who, whenever he passes the door of our chapel, raises his hat in sign of respect, as it is customary for them to do when they pass the doors of their own churches. I should like to make the acquaintance of that priest.

We have just received letters from Doña

Baldomera, a Bible-woman, telling of her evangelistic work from town to town through the province of Salamanca. Though she gives express orders to have no more than twenty persons present at any one meeting, they find it impossible to keep the people away. She is frequently compelled to hold three or four meetings a day, and often the people throng her so to hear the Word of God, that it is difficult for her to get time to eat or sleep: her hosts have to guard the doors to keep the people out. When she holds meetings, the rooms of the house, doors, windows, and streets are thronged. This is the more noticeable and gratifying in that she is a plain woman, dresses plainly, and her talks are simple expositions of the Gospel, without the least sensationalism. If the Government restrictions were removed, there would doubtless be much readiness to hear the Gospel in most of the towns and villages of Spain, for the province of Salamanca is one of the most priest-ridden and fanatical in the land.

Yours truly,

THOMAS L. GULICK,
Secretary of the Spanish and Portuguese Evangelical Alliance.

ITALY.

MISSIONS OF THE WALDENSIAN CHURCH.

The report of the Central Committee for England in Aid of Waldensian Missions, just issued, gives an account of the progress of the work, during the past year, in various parts of Italy. The facts thus presented are derived from letters written by Signor Prochet, President of the Waldensian Committee of Evangelization, and from the report laid before the last Synod of the Waldensian Church, already reported, with the statistics of its missions, in these pages (*Evangelical Christendom*, 1878, p. 331). We here quote some of the more interesting passages of the English Committee's report, which will be new to most of our readers.

RELIGION IN BUSINESS.

The indefatigable President, Signor Prochet, has visited many stations in the North, and thanks God that he was so much encouraged and cheered by what he saw of the attention and eagerness with which the people listened to the preaching of the Gospel in San Fedele, Como, Milan, Castiglione, Guidizzolo, Monzambano, etc.; while in his own congregation, in Via Assarotti, Genoa, he finds fellow-workers who visit the sick and sorrowing ones.

Writing of his large class of catechumens, and of his prosperous Sunday-school, Signor Prochet tells of a boy of fourteen years whose standard of morality is at least as high as that which prevails in many places of business in England. The lad, Paolino, is employed in a hatter's shop in Genoa. The master, who thinks, like many others, that it is fair to tell a lie for his own profit, overheard his apprentice informing a customer that the hat he was showing him was a second-hand one, and in consequence beat and abused the boy, angrily asking him, "Why did you not say it was a new one?" "Because he asked me." "You simpleton," replied the master, "the man knows nothing about hats, and would have paid for it as a new one." "Give me anything to do, sir, that you please, and I will do it; but I cannot tell a lie." And the young fellow stands firm, notwithstanding the reproaches of his master and the ridicule of his fellow-apprentices.

The present religious condition of Italy and the scarcity of labourers makes the work of itinerating very necessary.

THE BIBLE-CARRIAGE,
of which we wrote last year, is still employed

successfully, under the direction of Signor Stefano Revel, pastor at Guastalla. Many towns have been visited, in connection with it, in the Venetian province, and many Bibles and Scripture portions have been sold, especially copies of the Gospel of St. John. In the course of a few days sales were effected to the amount of 90 lire. An attempt was also made to introduce the Bible-carriage into Rome, but the required permission was refused on the ground that such a thing would be contrary to public propriety (*Perché non è cosa decente*).

In the valley of Susa as many as

EIGHT MISSIONARY JOURNEYS

have been made by the evangelist, Signor Fornerone, who visited one hundred and twenty-five places, and preached the Gospel to a thousand persons. The names of many of these places are familiar to readers of Waldensian history as battle-fields in connection with the *Glorieuse Rentrée*. Entirely avoiding controversy, Signor Fornerone spoke of the love of Christ, and of His work of redemption. One evening, at Sanze d'Oulx, where about thirty persons were assembled in a stable, he read and spoke to them about the Gospel for four hours. The mistress of the house then asked if he would recite the rosary with them before leaving. He expressed his regret that he was unable to comply with her request, as he did not know the rosary; but added, "If you like, I will pray in my own way, and you can follow my words in your hearts; then, if you wish, you can repeat your rosary." He then stood up, those present doing the same, and after a short and simple prayer, to which they heartily said "Amen," they exclaimed, "We like that; we need not repeat the rosary to-night." He left the place, followed by their farewells and cordial thanks. This earnest evangelist also acts as colporteur, and many are the Bibles and Testaments he has sold, besides tracts, a great number of the latter having been written by Desanctis. On one occasion, finding a man in a cemetery, weeping for a lost friend, he spoke to him of death as the wages of sin, and then read to him the story of the resurrection of Lazarus. The mourner listened with astonishment, and, seizing the book, asked where he could get one like it. The copy was immediately given him, and he readily paid for it, thanking his benefactor, with whom he walked for some distance, conversing on the precious truths thus made known to him.

TWO NEW PLACES OF WORSHIP

have been opened—namely, at Coarze, near

the town of Pinerolo, the railway station for Torre Pellice, where there are fourteen communicants and as many regular attendants, besides a large number of occasional listeners; the other at Vallecrosia, between Mentone and Bordighera, which is due, like the Istituto Evangelico, to the generosity and devotion of Mrs. Boyce. Signor A. B. Tron held services in a hall for some time before the erection of the chapel. The Institute is well worthy of a visit, and we would urge upon Christian travellers the duty of seeking out brethren on the Continent, who are living and working in the midst of ignorance and superstition. The interest of a tour is increased a hundredfold by so doing, and even a few words spoken in English by a stranger, though they have to be translated, are a refreshment to those who have perhaps scarcely seen any Evangelical Christian besides their own evangelist. Pastor A. S. Malan now holds services both here and at San Remo, in Via Umberto Primo, and there is a small gathering of Christians at Oneglia, 2, Via Castello, presided over by the evangelist, F. Pugno. The little congregation at San Fedele, Val d'Intelvi, near Lake Como, which has been in existence for fifteen years, has, by the personal labour of its members, provided itself with a pretty little Gothic church. For two years they have worked at it with their own hands, the site having been a gift.

SERVICES AND SCHOOLS IN FLORENCE.

The congregation assembling in the Palazzo Salviati, Florence, is prospering under the care of Professor Emilio Comba. The evening services are specially well attended; and at the children's service, held on the last Sunday in each month, the chapel is always well filled. There is another Waldensian congregation in Florence, under the pastorate of Professor Geymonat, which has lately taken possession of a new church, Chiesa dell' Oratorio, in Via Palazzuolo. With each of these congregations a flourishing Sunday-school is connected. The day-schools are helped by Madame Revel, widow of the beloved Dr. Revel, who on several occasions pleaded the cause of Waldensian missions in this country.

ROMAN SCHOOLS AND SERVICES.

The five day-schools in Rome contain 180 pupils, 76 of whom are from Roman Catholic families. The Sunday-schools are efficiently directed by M. Garnieri, and by Miss Caroline Dalgas, who has also the superintendence of the boarding-school for girls of the upper classes—an establishment of much utility, not, however, connected with the Waldensian Church. A very welcome provision has been

made for the sick, by means of a legacy left to the Waldensian Church by the late Madame Thérèse Dominici, a member of the congregation; the Protestants being so much tormented in the general hospitals by the bigoted monks and nuns, medical attendance in their own homes has been provided for their benefit with the funds thus bequeathed.

Three new congregations connected with Rome appear on our list. 1. That of Poggio Mirteto, a town in the Sabine hills, handed over, by mutual consent, from the Free to the Waldensian Church. An earnest evangelist, Giovanni Santucci, has laboured there for several years, and still continues his work; Signor Ribetti, from Rome, visiting the little church occasionally. 2. Ariccia, where a schoolmaster, formerly a member of the congregation at Rome, conducts a small day-school and Sunday-school. 3. Genzano, between which and Ariccia there are fifty catechumens.

MISSION WORK IN NAPLES.

The want of a convenient place of worship at Naples is a hindrance to the extension of the work; but the pastor, Signor Giovanni Pona, reports some progress in the development of Christian life in his flock, and the schools continue to be very satisfactory. An impulse has been given to congregational singing, here and elsewhere, by the publication of a new collection of psalms and hymns, having more of the element of joy and praise in them, both as regards words and music, than the old one. At Leghorn, also, much attention has been given to this very important part of public worship.

Signor Pona, accompanied by a colporteur, lately went on a missionary tour in the province of Naples, selling Bibles, Testaments, and tracts to the amount of 120 lire. Everywhere they found souls thirsting for the truth, and their journey was a very blessed one. One day, at an inn, they found seventeen persons assembled at the dinner hour. "As strangers, we had each a plate; the others had to be content with one between two persons. Before beginning, every one looked to us to give the signal; I said, 'You know the proverb, *Passe che vai, usanze che trovi*. In my country we are in the habit of giving God thanks when we sit down at table, and, with your permission, I will do the same here, for ourselves and for you.' After the prayer we were assailed with questions—'How do you pray to Jesus Christ in your country?' This was exactly what I wanted to come to, and by way of an answer I held a little service, reading 1 Cor. xiii. and John

iii. 16, and concluding with prayer. The next day the eldest daughter of the house asked me to hold a second service, which being ended, we sold Bibles and Testaments and tracts to almost all present. When it was time to leave, the landlady said to me, with much emotion, 'Your Jesus Christ pleases me better than the priest's Jesus Christ; henceforth I will have no other.' And all, with tears in their eyes, exclaimed, 'Pray to Jesus Christ for us, and come back as soon as you can.'

JOURNEYS IN SICILY.

From Sicily we have tidings which rejoice our hearts. The earnest pastor, Signor Augusto Malan, has to undertake laborious and even dangerous journeys to reach other churches in the island than his own; but if "the Master's work makes weary feet, it leaves the spirit glad;" and he writes with reference to Riesi, a considerable town at some distance from Messina, in the mountains, where great interest has been shown for a year or two: "I preached to crowds of people every evening I was there, and on Thursday the numbers were such as I have rarely seen elsewhere. Riesi is a grand field for the preaching of the Gospel, and when any one feels discouraged—if he does not fear a journey over mountains and precipices, through water and mud, and invariable filth,—he need only go there to find himself thoroughly encouraged and comforted. I admitted four new members into the church, three women and one man. I must tell you about one of the women, for she is a wonderful instance of God's grace and of the power of the Gospel.

SELF-TORTURE BY A DEVOTE.

"She was a nun, but not 'professed,' for fifty years, and lived sometimes in the convent of the Sisters in Terranuova Pansania, practising self-mortification, fasting, and prayers without end. I went to her house to question her about her faith, because she finds it difficult to go out on account of the wounds which she has produced on herself by scourging, and by which we may see that she is indeed one of those specially chosen by God, redeemed by the Lord Jesus, to be His for time and eternity. It is really horrible to hear of the penance she has done, of the torments she has inflicted on herself; and truly it makes one rejoice in the Lord to see how completely she has now placed all her confidence in Him, declaring with Saint Paul, that all these things which she did to procure salvation she now counts loss for Christ. I am sorry I did not write down

what she said, but it was as nearly as possible as follows: 'When I was in the convent I was sincere in seeking salvation, and with this end I confessed regularly, and much more frequently than the other nuns, who therefore made fun of me. I felt that I was a sinner, and my confessor taught me that confession and the lacerating of my body would save me. I passed hours on my knees, fasting and praying, before the altars; I performed severe penances, and scourged myself when I was ordered to do so, altogether about four times a week. I thought I was doing right, and yet it seemed to me that I was always at the same point, for which I thank the Lord, for now I see that through the merits of the most holy Jesus all this was useless, and that I am saved by His sufferings, and by His most pure blood shed on the cross for miserable sinners. I, too, am a miserable sinner, and He died for me!' Signor Malan adds: "This good nun showed me, and then gave to me, the instrument with which she beat her naked shoulders when she scourged herself; it is an instrument which makes one shudder even to look at it. Imagine a piece of wood, about three inches long and an inch and a-half in diameter, stuck full of very sharp nails, the points turned outwards, and the heads fixed in the wood; a cord, about a yard long, fastened to one end of this by a nail, was held in the hand, and the instrument being

by means of it thrown over the shoulder, it struck the back, a number of the sharp nails sticking into the flesh at every blow. I cannot think of the sufferings of this poor woman without my hair standing on end, and yet she told me that she submitted to this barbarous penance three or four times a week for years, though every time she struck herself the blood spurted out. And the confessor praised and encouraged her, and told her she was doing what was pleasing to the Lord! While she described to me all these sufferings to which she had submitted in good faith, believing that she was really doing it for her sanctification, tears of compassion and of indignation filled my eyes—compassion for the poor woman, and indignation at this scoundrel of a monk, on whose shoulders I would willingly, and without mercy, have administered half-a-dozen blows with the instrument which he had fabricated for his penitent. Now, thanks be to God, the unhappy nun has found the way of salvation, and it did one's heart good to hear her give thanks to the Lord Jesus. The last day I spent at Rieti was, in military phrase, a field-day. I have written above of the great number of listeners who came to our meeting, pressing one against another in the close quarters of the hall. If we had had a place five times as large, I am sure it would have been filled."

CONVERSIONS AND BAPTISMS AT SPEZIA.

[From a Correspondent.]

There has been resident of late at La Spezia the widow of one of the late Spanish Ambassadors to the Court of Russia. This lady, at an early age, had her eyes somewhat opened to the corruptions of the Church of Rome, but subsequently these views were followed by a desire also to possess a purer faith, and to be connected with a church which founded its authority entirely on the Word of God. After years of seeking and suffering, she was, in a most remarkable manner, directed to the Baptist Church in Spezia, and on the 25th of January she, with another candidate, was baptized in the Chapel in Casa Alberto, by the Rev. E. Clarke. The lady referred to has truly left all for Christ, and her history is one that demonstrates that there are martyrs now, as in the primitive ages of Christianity. Such was her joy in being permitted thus to demonstrate her love to Christ in baptism, that she said, "Had the water been living coals, she

should have readily embraced them in her ardour to obey the commands of the Saviour."

A workman in the Royal Arsenal, who was at the same time baptized, was somewhat awakened to the value of divine truth some six years ago, but fear for a time took possession of him, and, alarmed at the evidence of hostility, he left off attending the Evangelical services. But the incorruptible seed of the kingdom had found a lodgment in his heart, and he felt he must return to the spot where the light from heaven had entered his soul; and after a lengthened time of probation, he was fully accepted by the Church as a member. The service was one that made a deep impression on many present.

The Spezia Mission is demonstrating a vitality and vigour in its schools, in its preachers, and in its quiet but continuous and unpretentious progress. To me it has been a rich privilege to attend the special prayer-meetings that have been recently held since the decease of Mr. Sanda, to hear the earnest prayers of the Italian converts, that God will

not allow the mission to suffer as the result of the decease of the late worthy Treasurer. The mission, without the slightest exaggeration, may be said to be full of promise. O that some friends, powerful in faith and temporal means, may be directed by God to render the mission now all that aid which would help its founder to sustain all the machinery now in operation, and carry out the large views of the late devoted Treasurer, Mr. Sands!

PAPAL JUBILEE.

Pope Leo XIII., following the example of many of his predecessors during the first

year of their pontificates, or at times when the necessity of the Church or the State required it, has proclaimed an extraordinary jubilee. Brought to this decision, the Pope states, by the approaching anniversary of his election (the 20th ult.), and by the knowledge of how necessary to him is the abundance of the divine grace in the fulfilment of his arduous ministry in this time of mournful strife, and while the Church is labouring in such troublous waters, he proclaims an indulgence in the form of a general jubilee to the whole Catholic world from the 2nd day of March to Whit-Sunday.

GERMANY.

[From our own Correspondent.]

—, Prussia, Feb. 12, 1879.

RELIGION AND EDUCATION.

Dr. Falk took an opportunity during the debates on the Budget in the House of Deputies to vindicate his school policy. He began by saying that it was often charged against him that he had weakened religious influence, and that he had even been made responsible for the growth of Social Democracy. He would, for the moment, leave aside the questions of mixed schools and secular superintendence, and only speak of the regulations made by him compared with those existing under his predecessors. He mentioned, first, that he could not be made responsible for Social Democracy, as his regulations only existed since 1872, so that the children educated since that time were not yet grown up. On the contrary, Hödel had been brought up under the old system, and knew a number of passages of the Bible. There had been at all times complaints of the young schoolmasters. In diminishing the number of religious lessons, verses from the Bible, and hymns that had to be committed to memory, he thought that religious knowledge itself would not suffer, but, on the contrary, that it would enter more into the hearts of the children. The whole nation had desired a reform in the regulations, as the various conferences of schoolmasters and the *Gartenlaube* had shown. He had created a number of new schools, and increased the number of teachers. He was convinced that the time he had been in office would be considered a happy one for the school management in Prussia. This speech, which was very much applauded by the left side of the House, has produced a painful sensation in religious circles. No-

body ever really made Dr. Falk responsible for the growth of Social Democracy; not even for the increase, in our day, of an anti-Christian tendency; so it was easy to defend himself against an imaginary charge. Everybody also willingly acknowledges that the present Minister for Public Worship has done a great deal to multiply schools, and to raise them in outward matters and in point of intellectual development. But the influence which he exercises on religious instruction is not generally considered, among decided Christians, to be salutary. However, Dr. Falk did not say a word on those things which create most alarm—on the frequent combination of Protestant and Roman Catholic children in undenominational schools, and on the appointment of secular inspectors. Whether it is better to have the children learn more or fewer Bible verses and hymns by heart, is a question on which there may be different opinions; but it is not true that, by the former regulations, the greatest importance was attached to this outward learning. It is certainly very painful to hear from the mouth of the Minister that the assassin Hödel knew many passages of the Bible by heart. This may be the case; but what conclusion can the nation draw, if it is stated thus? And it was also painful to hear Dr. Falk quote as authorities the conferences of schoolmasters, which have always been attended by the unbelieving masters only, and the *Gartenlaube*, a wide-spread illustrated periodical, which is pervaded by a systematic hostility to everything Christian. The Conservative members of the House took the opportunity strongly to censure the teaching at Lippstadt, where the schoolmaster has instructed the children in the theories of Darwin, and has paraphrased the first verse of the Gospel of St.

John thus: "In the beginning was carbon."
With reference to

THE STRUGGLE WITH ROME,
nothing new has occurred. The Bill of the Ultramontanes to restore Articles 15 to 18 of our Constitution, has been rejected almost without discussion. Even those who truly wish the independence of all churches could not simply annihilate all that was done, without any guarantees for peace from the Roman clergy.

THE SCHRAMM CASE.

The parochial council of St. James's Church has resolved to have Mr. Schramm's letter, in which he refuses to continue any longer a candidate for that church, printed and circulated in the parish. As the letter is full of invectives against both the Consistory and the Supreme Consistory, and the circulation can only have as its object to excite the congregation in favour of his party, the Consistory has forbidden this. It certainly is not justifiable to employ church money for such purposes.

MR. STÖCKER

received the Order of the Red Eagle at the annual distribution of orders in January. It may be questionable whether such decorations are suitable for the clergy; but as they are given, this one is a valuable proof that Mr. Stöcker's activity among the working classes, and the formation of the Christian Working Men's Party, has not met with the displeasure of the Emperor or of his Government.

SABBATH OBSERVANCE.

The Minister for Trade has issued an order that on the State railways only such works of repair should be done on Sundays as are urgently necessary for safety of the traffic.

HOME MISSIONS

are, as I have several times had occasion to mention, steadily progressing in Germany. In Saxony, the Church Government now takes a very friendly attitude to this good work, and the new agent of the Saxon Home Missionary Society has been inducted into his office by a member of the Consistory with the same ceremonies as if it had been to a pastorate. Even Sunday-schools, which encountered such difficulties in Dresden until 1871 that they were even forbidden in 1867, have now received a remarkable official sanction in the new Book of Liturgy for the Saxon Church. This book also contains a short Liturgy to be used in Sunday-schools. Our Emperor has just shown his interest in the Berlin City Mission by a donation of 2,000 marks.

DR. VON HARLESS,

for many years President of the Supreme Consistory of the Protestant Church of Bavaria, has resigned his office. At the age of seventy-two, and with weak health, he no longer felt equal to the duties of his position. As a very decided Lutheran, and an energetic man, he has had many enemies, but also many friends; and all recognized his great abilities and his real. His resignation must be felt as a loss to his Church.

PROFESSOR BECK,

of Tübingen, died on the 28th of December last, and with him entire German Protestantism loses a teacher of divinity in his way unequalled. Students of theology from all parts of Germany came for some time to Tübingen to hear him. He drew his ideas from no human system, but only from the Bible; and his chief desire was to touch the heart and move the will of his listeners. He said, on one occasion, that he must be a Christian professor (confess Christ) before he could be a professor of theology. He did not belong wholly to any one party in the Church. He could not be a strong Lutheran, as renewed study of the Bible was his principal wish, and he could not therein be fettered by Church creeds; but neither did he like the opposite extreme of theology, inasmuch as he held very high views of inspiration. If a man of a character like this sometimes showed too little appreciation of practical Church work, it matters not. In drawing students of theology to Christ he did more than many others.

THE BIBLE SOCIETY'S WORK IN GERMANY.

The Rev. G. Palmer Davies, the Superintendent of the work of the British and Foreign Bible Society in Germany, has been honoured by an interview with the Crown Prince and Princess of Germany. A memorial which he left in the hands of the Prince states that while its field is the world, there is no country out of England in which the society has developed such activity as in Germany. It carries on its work there by a band of some eighty men, who, in various characters, are in its exclusive employ. Nearly seventy are colporteurs, who traverse the country and visit the towns, villages, farmhouses and cottages, from the Russian to the Swiss, and from the Austrian to the Dutch, Belgian, and French frontiers. The result is a circulation in Germany and Switzerland of between 300,000 and 400,000 copies every year. Some 2,000 or 3,000 of these are given away. The rest are bought.

Home Intelligence.

THE NEW BISHOP OF DURHAM.

The Queen has nominated the Rev. Joseph Barber Lightfoot, D.D., Canon of St. Paul's and Margaret Professor of Divinity at Cambridge, to fill the see of Durham, vacant by the resignation of Dr. Baring. Dr. Lightfoot was born at Liverpool in the year 1828. At the outset of his university career he obtained a scholarship at Trinity College, Cambridge; he graduated B.A. in 1851, coming out as a Wrangler, Senior Classic, and Senior Chancellor's Medallist. He became Fellow of his college, was admitted to holy orders in 1854, and served for four years in the diaconate. Eight years ago he was appointed by Mr. Gladstone to be a Canon Residentiary of St. Paul's, and in 1875 became Deputy Clerk of the Closet and Margaret Professor. He has been Whitehall Preacher, and Select Preacher before both Universities. His Commentaries on the Epistles have passed through several editions, and he has contributed largely to "The Speaker's Commentary," "Smith's Dictionary of the Bible," and "Dictionary of Christian Antiquities." A correspondent of the *Pall Mall Gazette* writes: "Like Dr. Vaughan, Dr. Lightfoot is one of the few men who have said 'Nolo Episcopari' to an English bishopric, having refused the see of Lichfield when offered him by the Earl of Derby, after Bishop Selwyn had declined it on the first occasion. The Canon was a great friend of the Prince Consort's, whose chaplain he was, and has long been the Archbishop of Canterbury's chief examining chaplain. Dr. Lightfoot's stores of learning are in his lectures and sermons so arranged as to be intelligible to all of moderate education; and his lectures in St. Paul's Cathedral on early Church history were attended by a large number of young men engaged in business in the City, who were able thoroughly to follow him. His voice is against him as a preacher, but for substance few sermons can be compared with his. They always contain solid matter, but it is set forth in epigrammatic sentences which cannot fail to arrest attention. The Canon's sermon at the Church Congress at Croydon was a masterpiece of composition. In Dr. Lightfoot the diocese of Durham will secure a scholar of European reputation, a man of broad and liberal sympathies, in which High and Broad Church leanings can neither of them be said to have the ascendancy; one eminently fair, a hard worker, and—what to the cathedral

body will be no ordinary boon—one who appreciates and desires to develop cathedral institutions." It is pointed out that previous to the present appointment, for two centuries at least the see of Durham has never been filled by any one who was not previously a bishop.

JUDGMENT IN THE ST. VEDAST'S CASE.

Lord Penzance, as Dean of Arches, held a special Court on the 8th ult., in one of the Committee Rooms of the House of Lords, and gave judgment in the case of "Sergeant and Others v. the Rev. T. Pelham Dale," which was discussed on a former occasion. His lordship said: The proceedings were under the Public Worship Regulation Act. The respondent had not appeared or taken any part in the proceedings. The representations contained twelve charges of illegal conduct in the celebration of the Holy Communion. In the 1st, 2nd, 6th, 7th, and 8th articles the respondent was charged with the use of lighted candles, with the wearing of illegal vestments, with bowing and bending his body over the holy table during the prayer of consecration, with mixing water with wine and administering it to the communicants, and with unlawfully elevating the bread and wine in an unauthorized manner. In the 9th and 12th articles he was charged with making the sign of the cross with his hand towards the congregation at the time of saying the Absolution and at other times during the celebration of the Holy Communion, and with causing or permitting the hymn known as the "Agnus Dei" to be sung immediately after the consecration. The third charge was of wearing a cap known as a "biretta" while officiating in church. The 4th article charged the respondent with standing on the west side of the holy table during the prayer of consecration, between the people and the communion table, and with his back to the people, so as to prevent the communicants present from seeing him break the bread and take the cup with his hand. All these articles were pronounced by the Court to have been proved, and the learned judge admonished the respondent to refrain from the like conduct in the future. The 6th article related to the use and administration by the respondent of unleavened bread or unleavened wafers instead of bread such as is usual to be eaten. This article, and this only, his lordship held to be not

proved. The 10th article charged the respondent with causing or permitting a bell to be rung or tolled during the prayer of consecration, and the 11th complained of his unlawfully elevating the alms of the people before placing the same on the table. These were declared to be proved, and the learned Dean admonished Mr. Dale to refrain from these practices in future. Finally, after remarking upon the strange and undignified conduct of the respondent in relation to these proceedings, his lordship declared judgment against Mr. Dale, and condemned him in the costs of the proceedings.

THE SCOTTISH BIBLE SOCIETY.

The annual public meeting of the National Bible Society of Scotland was held on the 4th ult., in Edinburgh. There was a very large attendance of ladies and gentlemen, the chair being occupied by Lord Balfour of Burleigh. Rev. Dr. Goold, the Eastern Secretary, submitted the annual report. The circulation of the Scriptures effected during the year 1878 amounted to the large number of 495,548 copies of the Scriptures, taking the Bibles, Testaments, and portions together, and it implied an increase of no less than 134,356 on the issue of the past year, and of nearly 40,000 on any previous year. Their circulation within the last year was by far the largest the society had ever attained. A large staff of colporteurs was sustained by the society—220 men in number—besides the gratuitous agencies to which reference ought to be made in all thankfulness for the help they had given them during so many years. The field in which their society was operating covered now fully twenty-seven different countries, and they acted upon the principle that they avoided all interference with any field that was occupied by any other society. He might illustrate the extent of the field if he mentioned that some of their colporteurs distributed the Scriptures in sixteen different languages, and it was of importance to notice that the result of all this in those different fields was not merely to succeed in diffusing the Scriptures widely, but to create a spirit of inquiry that might issue in the best results. The Doctor proceeded to read from the report an extract relative to the distribution of the Scriptures among the Austro-Hungarian soldiery, and among the soldiers of our own army in Afghanistan. In conclusion, he said their free income for the year had been £14,776, return from Scriptures sold amounting to £11,000, making, in all, total receipts £25,923. That sum was slightly behind the amount they had at their disposal last

year, but the deficiency arose from the fact that the legacies had not been so great or so numerous in 1878 as in the year preceding. They had, however, a large legacy which would fall due in the course of a few months. He urged upon the members of the society the necessity of still further exerting themselves on its behalf during the year which had now begun. The report was adopted. Lord Balfour of Burleigh and other gentlemen, in brief addresses, bore testimony to the usefulness of the society, and to the great good which it had in the past been the means of accomplishing.

THE LATE DR. HUGH McNEILE.

The Very Rev. Dean McNeile, D.D., died on the evening of January 28, at Bournemouth. He expired peacefully, and apparently without the slightest pain. We abridge the following sketch of his life—the best we have seen—from the *Record*: Hugh McNeile was born early in the year 1795, on the family estate of Ballycastle, in the county of Antrim. About the age of twenty he passed his degree as B.A., at Trinity College, Dublin, with the reputation of being a good scholar and a young man of talent. His family designed him for the legal profession, and he was entered as a student at Lincoln's Inn; but in the midst of a whirl of worldly amusements, he received the heavenly call which induced him to consecrate his talents and his energies to the service of his Lord and Master, Jesus Christ. In 1820 he was ordained to a curacy in the county of Donegal and diocese of Raphoe, of which his future father-in-law, the celebrated Dr. Magee, was then bishop. He married his diocesan's daughter in 1822, the year when his lordship was translated to the Archbishopric of Dublin. He came to England, where the eloquence of his well-studied but unwritten Evangelical sermons at once attracted notice, wherever he happened to be invited to preach. It is a mistake to suppose that at that time Mr. Henry Drummond "had begun to adopt those peculiar theological views by which he was afterwards somewhat conspicuous," or that "Edward Irving was in the height of his popularity, and the young incumbent was not unnaturally attracted by his marvellous oratory and stimulated to mix himself in the controversy which his peculiar views provoked"! It is true that Edward Irving came to London and preached his first sermon on the second Sunday of July, 1822; but then he was little known, and it was not till 1823 that the tide of his popularity set in. Most certainly there was no connection

between Dr. McNeile's appointment to Albury and Mr. Irving's "peculiar views." Mr. Drummond had but recently purchased the estate of Albury, and the rectory was vacant. He had heard of a young Irish clergyman who preached the pure Gospel with wonderful eloquence and power. He himself determined that he would go to hear him preach; and having done so, he was so struck with the combined excellences of the preacher and the sermon that he went into the vestry after the service, and, having introduced himself to the preacher, there and then offered him the vacant living. This offer issued in its acceptance, and for nearly eleven years Dr. McNeile was Rector of Albury. His popularity in his own neighbourhood was at once established. It was not till 1825 that the prophetic questions came to the front. The publication of the two volumes of Edward Irving's sermons intitled "Babylon Foredoomed of God," originated the Albury Conferences. It was in 1826 that, to use Irving's own words, Mr. Drummond invited a party of "ministers and laymen of any orthodox communion whom he knew or could ascertain to be interested in prophetic studies, that they should assemble at his house at Albury Park, in Surrey, on the 1st day of Advent, that we might deliberate for a full week upon the great prophetic questions which do at present most intimately concern Christendom. . . . Under the moderation of the Rev. Hugh McNeile, the Rector of the parish of Albury, we spent six full days in close and laborious examination of the Scriptures." The conferences were continued annually for several years, and were, at least, innocuous, if not always edifying. But Henry Drummond's Athenian love of novelty exposed him to the fascinations of the sensational, whilst Edward Irving always avowed that he hated men of clear ideas, and delighted in ideas just looming in the mist. Amidst those who responded to the bidding to Albury, there were some at the later meetings who suggested the revival of miracles, the cure of diseases by faith rather than medicine, and who, unlike the Psalmist, delighted to indulge in speculations about the deep things of God, and things "too high" for fallible man. Out of this arose confusion as to the humanity of our blessed Lord, about fancied miracles, and incoherent utterances which Dr. McNeile, in his published letter to Mr. Spencer Perceval, showed to be nothing better than unmeaning gibberish. The three last years of Dr. McNeile's residence at Albury must have been to him

very painful. But after the Port Glasgow apostolic movement in 1832, he separated himself from all association with the Irvingites, and in the following year, when his friend the patron of his living usurped the office of "angel and pastor of Albury," and ultimately that of an apostle, he left his rectory in charge of a faithful curate, the Rev. G. F. Dawson, whom Dr. Drummond never recognized. In 1834 Dr. McNeile obtained at Liverpool the very position for which most probably he was best qualified, that of incumbent of the new proprietary church of St. Jude's.

His removal to Liverpool was a great success. To the various attractions of voice, of manner, and of stately presence which made him an orator of surpassing eloquence, there was added that which still more engaged the sympathies of his people—the conviction that he was in earnest, and felt that he had a message to deliver. St. Jude's was only a proprietary church in a comparatively poor neighbourhood, but it soon had a most refined and even aristocratic congregation, and its minister was certainly the most influential man in Liverpool, growing in popularity and influence with every succeeding year. Towards the close of 1847, some of Mr. McNeile's friends and admirers built for him, in the district known as Prince's Park, at a cost of between £11,000 and £12,000, the Church of St. Paul. Having resigned the living of St. Jude, which was placed in good hands, he migrated to St. Paul's. It was not, however, until 1860 that the Bishop of Chester could be persuaded to promote him even to a canonry in his cathedral; but it is due to Lord Beaconsfield to acknowledge that he, "with a daring all his own, appointed him to the Deanery of Ripon." Dr. McNeile resigned his Deanery in 1875, and has since lived in retirement at Bournemouth.

THE LATE MRS. RANYARD.

We record with regret the death, on the 11th ult., of Mrs. Ranyard (widely known as "L. N. R."), the originator and superintendent of the Bible-women's Mission to the poor. She wrote much and well; but her great work was the discovery and presentation to the Church and the world of the "Missing Link," as she was wont to designate the peculiar agency which originated with that mission. "She trained Bible-women," says a writer in the *Watchman*, "planted them here and there, solicited and gained the co-operation of ladies to superintend them, gave and got means of support till there had grown up

under her hand a vast and energetic agency, spread over London, and beginning to branch away into distant countries, even into Syria and Madagascar, into India, Italy, and France. Her Bible looked not at man as a mere spirit, but as soul and body, and had its healing for the body as well as the soul; so beside her Bible-woman and the mission-room gradually sprang up a nurse, and here again the links were not only between the direct labourer and the sufferers, but reached from both of these higher up; for her seventy nurses have thirty-eight *nurse* lady superintendents to encourage, counsel, and co-operate with them; just as her 171 Bible-women have 133 *Bible* lady superintendents. Each of these, learning and teaching lessons of sympathy for the lowest strata of domestic life in London, serves as a link to raise the fallen, and to convey downward the aid of those who stand higher. This great agency in regular and energetic operation has been reared up without any public society or costly organization. The British and Foreign Bible Society, indeed, has been the reserve on which Mrs. Ranyard rested, as its work was the ideal of her mission. It gave a shilling a-week towards the support of each of her Bible-women; and, in return, her Bible-women taught the poor mothers to work for and earn the price of a Bible in large print, and encouraged them to subscribe for it, and of such Bibles 176,000 had 'been acquired by degrees and from their own savings.' But except the books and the small subsidy of the Bible Society, Mrs. Ranyard had to find all her resources where the Lord's labourers do marvellously find theirs—in the help of the Lord. Gradually, friends gathered around her, and funds came in. At last her yearly balance-sheet showed some £16,000 of income, of which total about one-third was paid by the subscriptions of the poor for Bibles and clothing. The rest was the fund formed by donations for expenditure. We believe she had no formal committee; but a few friends occasionally met her and reviewed her affairs. These meetings were held at the house of Lord Kinnaid, where, supported by Mr. Ranyard, and in earlier times by her venerable father, the late Mr. Bazley White, and animated by the steadfast encouragement of the veteran Earl of Shaftesbury, as well as by that of Lord and Lady Kinnaid, she would open her budget, smile over her difficulties, and leave all her friends under the feeling that the Lord, who had hitherto

gently cleared her way, would do so to the end. She lived to the verge of threescore years and ten." Lord Shaftesbury, as President of the Bible Society, was among the mourners at her funeral.

The Convocation of the Province of Canterbury met on the 18th ult. In both Houses an address of condolence to Her Majesty on the death of the Princess Alice was passed; the Archbishop of Canterbury remarking, in the Upper House, that the letter he had received from the Princess on the death of Mrs. Tait was, he believed, the last she wrote. In the Lower House a report was presented by Prebendary Ainsley on the relations between Church and State. The Convocation of the Province of York has also met and transacted business.

For a second time the Bishops of London and of Rochester invited the clergy of their dioceses to spend what is known as "a quiet day" in St. Paul's. Tuesday, the 11th ult., was appointed for this purpose, and from early morning until late in the evening the Cathedral was open for special services and for private prayer. The Communion was celebrated at eight in the morning. An address was delivered by the Bishop of London in the morning, and by the Bishop of Rochester in the afternoon.

The Queen has appointed the Rev. William Stubbs, M.A., Regius Professor of Modern History in the University of Oxford, to the Canonry of St. Paul's rendered vacant by the elevation of Dr. Lightfoot to the See of Durham. Mr. Stubbs, who was born about 1825, has been Rector of Cholderton, Wilts, since 1875, and is well known in the literary world.

The secession to Rome is announced of the Hon. and Rev. Algernon Stanley, youngest brother of Lord Stanley of Alderley and of Mr. Lyulph Stanley, Incumbent of the new district of the Holy Cross, St. Pancras. The Rev. Jacob Montague Mason, Rector of Silk Willoughby, Lincolnshire, has taken a similar step.

The Very Rev. Richard Lynch Bloese, Dean of Llandaff, died recently, after a few days' illness. He was the eldest son of Sir Robert Lynch Bloese, of Cashel, Ireland. He was appointed Archdeacon of Llandaff in 1859, and on the death of Dean Williams, 1877, became his successor. He was much respected in the diocese.

Monthly Survey of Missions.

INDIA.

The *Bombay Guardian* of December 21, in an account of the remarkably large number who, during the past year, have gone over from Hinduism to Christianity, says: "We learned in Madras that the number of those who in Tinnevely have joined the Propagation Society's Mission this year is about 19,000; of those who have joined the Church Missionary Society's, 11,000. The accessions to the Arcot missions have been 8,000 or 10,000. As we have already mentioned, a very large number of converts have been baptized by the American Baptist missionaries in the Telugu country, about 15,000. It would appear, therefore, that we are justified in saying that during the year which is now drawing to a close about 60,000 persons have gone over from Hinduism to nominal Christianity." This estimate would seem to be below, rather than above, the actual numbers; for the Bishop of Madras, in a circular issued before the Day of Intercession, stated them to be, in the Propagation Society's districts, 22,000, instead of 19,000, as given by the Bombay journal. Bishop Caldwell, in his first annual letter, gives a striking instance of the completeness of the movement in one village in Tinnevely, by the actual conversion of a Hindu temple, on the petition of the natives, into a Christian church, at the dedication of which the Bishop officiated and preached. The divinity to whom the temple had been erected was Irulappa-Swami, literally the "Father of Darkness."

The Bishop of Calcutta lately ordained, at Taljhari, three Santal Christians, who have been trained by the Rev. W. T. Storrs—viz., Bhim Nijhasta, William Sido, and Sham Deara. These are the first Santals admitted to holy orders, the one native pastor they had already being a Hindu. The Bishop was much pleased with their examination papers. He also visited the other stations in the Church Missionary Society's Santal Mission, and confirmed a large number of candidates.

CHINA.

There has been an outbreak of popular rage against the Christians in the Wei Chow district of the province of Kwangtung. The excellent German missionaries of the Basle Society have sent an account of their difficulties to the *China Mail*. It appears that a native Christian gave to the mission some premises situated near to an idol temple. Hostile and scurrilous placards were posted, and the building materials were stolen. A night watchman wounded one of the thieves, upon which his cattle were driven off, and the man imprisoned on a charge of murder. The missionaries who sought redress from the authorities were stoned, and had a narrow escape of worse treatment. But the Roman Catholics in the same district suffered far more. Father Luigi began to build a church in defiance of the popular threats, whereupon came a mob with guns and spears, who hunted down the Christians, seized five of them, and burnt them alive by wrapping them in cotton quilts saturated with oil, hanging them up, and making a large fire under their feet. Father Luigi was robbed of all that he had, but escaped with life. Since these occurrences thousands of printed papers have been circulated, accusing the "foreign devils" of the vilest practices, and calling upon the populace to rise and drive them out of China. "The same mail brought me a private letter," states a writer in this country to a daily journal, "from an English missionary in another part of the province, which says that he found difficulties raised by the authorities in the way of his purchasing premises for his mission work. My correspondent states that Sir Thomas Wade has sent some regulations for their direction which practically shut off the missionaries from holding property in the interior. There can be little doubt that the occasion of these new regulations was the dispute about the Church Missionary Society's property in Foochow. . . . Now that ambassadors from that ancient empire [China] are settled in the capitals of Europe, it is to be hoped they will teach their stay-at-home countrymen the first principles of religious liberty, and by degrees persuade them that it is not necessary to express your dislike of your neighbour's change of faith by roasting him alive in his own bed-clothes."

CENTRAL AFRICA.

Sad intelligence has been received from Zanzibar, under date January 2nd. Mr. Penrose, of the Church Missionary Society, has been killed, with all his porters, sixty-three in number, in the Unyamwezi country. "The fact is known, but the cause is mysterious ;

it seems to have been robbery. The man who did it was an ally of Saeed-bin-Salim, the ex-Governor." The *Pall Mall Gazette* gives the following particulars: The Abbé Debaize, sent out by the French Government, was, when last heard of, on the way from Unyanyembe to Ujiji. His further intended movements were not known. It is said that he will cross Africa to the west; but by what line is not stated. It is reported that before reaching Unyanyembe he came into collision with some men of an Unyamwezi chief, called Kungweya-mawe, a relation and rival of the present Unyamwezi Sultan of Unyanyembe, much given to highway robbery. It is near him that Saeed-bin-Salim, the ex-Zanzibar Governor of Unyanyembe, has taken refuge, and they are usually said to take common cause and combine to throw obstacles in the way of all going to that centre of trade. It is stated that the Abbé found with these men ten tusks of ivory which they had plundered from an Arab caravan, and were spying out his position in order to bring down a gang of robbers upon him. This ended, it is said, in the Abbé killing the men, and taking the ivory, also two women of their party, possibly slaves, to Unyanyembe. After this, a party of the Church Missionary Society—apparently under Mr. Stokes—came up, but having discovered that the chief Myungu was plundering, they took the road by Juvu, and thereby avoided him. Another Church Missionary party, seemingly under Mr. Penrose, fell into his hands, and was attacked near a lake or pool of water, where the trees gave cover to the enemy. Mr. Penrose was killed, and also sixty-two of his men, chiefly Unyamwezi porters, but including ten Zanzibarians. Mr. Penrose is said to have fought bravely, holding the robbers in check so long as his cartridges lasted, killing sixteen with his own hand before he fell. Everything was lost; and a few days after the empty packing-cases lay on the ground, and sixty-three dead bodies, it is stated, were counted, including that of a white man, supposed to be Mr. Penrose.

Referring to the death of the Rev. J. B. Thomson at Ujiji, mentioned in our last number (p. 52), Dr. Mullens appeals to the friends of the London Missionary Society on the importance of strengthening their Central African Mission without delay. "The directors of the society," he writes, "have taken the matter firmly in hand, but it is only by the hearty assistance and co-operation of their constituents in supplying men and means that that important service can be accomplished. At the outset they sent forth six missionaries for the establishment of the Ujiji mission; of these one left it in ill-health; Mr. Price returned to England to consult with the directors; and now Mr. Thomson has died. Three brethren are left, none of whom have had experience in the early stages of mission work, especially among uncivilized tribes to whom the Gospel is a new thing. The fund with which the mission was established has also been expended. In every way, therefore, the mission stands in need of prompt and vigorous help."

Intelligence has been received from the Nyanza mission of the Church Missionary Society. It will be remembered that Lieut. Smith and Mr. O'Neill were killed in a fight between the party of an Arab trader, Songoro, and the men of Lukongeh, King of Ukerewe; and that this sad event left Mr. Wilson alone in the court of M'tesa, King of Uganda. But Mr. Mackay was on his way from the coast to join him, and we are glad to learn that the junction has now been effected. Mr. Mackay reached Kagehi, at the southern corner of Lake Victoria, on the 13th of June. His first business was an interview with Lukongeh, and for this purpose he crossed over alone and unarmed to the island of Ukerewe, where he had a friendly talk with the King and his chiefs, disclaiming all intentions of vengeance, but insisting upon the delivery of Lieut. Smith's note-book and guns, as a pledge of amity and reconciliation. To this, however, the King demurred, and Mr. Mackay returned to Kagehi, where he was joined in August by Mr. Wilson from Uganda. Mr. Wilson brought an important piece of Central African news in the tidings of Rumanika's death. Rumanika, King of Karagwe, on the western shores of Lake Victoria Nyanza, was a prince whose gentle and friendly disposition made a strong impression on Speke and Grant, which has been shared by all subsequent explorers. His death is an event to be deplored by all who are interested in those regions. M'tesa, who claims a suzerainty over the country, had sent an army to settle the succession.

The latest news of the Basuto Mission (writes Major Malan, in the *Christian*) has been very encouraging. M. Coillard, with his wife and the native evangelists, has reached the Zambesi. Their journey was prosperous; they had not suffered from fever, and their cattle had not been stung by the tsetse fly. They had been kindly received by the tribes on the river. Leaving his wife with the other women in charge of a catechist, M. Coillard and the

other native preachers had ascended the river in canoes to Nyalele, the residence of the principal chief of the Barotse. With unspeakable joy this band of evangelists ascertained that all the natives of that region perfectly understand the Basuto language. M. Coillard and the native brethren immediately began preaching the Gospel, and on one occasion had done so five times in one single day, the people listening with the greatest pleasure. Thus, having been once driven back by the Boers, a second time by the Matabele chief, the Lord has opened to them in their third effort a wide door and effectual, much nearer the heart of Africa, whence His Gospel may be proclaimed in all that region. This happy news from Africa was accompanied by an account of a wondrous visitation at Morijah, the birthplace of the church in this tribe. On the first Sunday in December, whilst the house of prayer was crowded by many hundreds listening to the exhortations of Mr. Sharp, a Quaker missionary, a storm burst over the building, and a thunderbolt passing through the roof, fell into the midst of the mission family. Alice, a little daughter of Dr. Casalis, was killed; Mrs. Casalis (the mother), Mrs. Dyke, sen., Mr. Kitching (Mr. Sharp's companion), and others, were injured. The native Christians behaved with a calmness which showed that they realized that God was there. Death by lightning is not an uncommon event in Southern Africa.

WESTERN AFRICA.

Intelligence has been received of the death of Mr. James Telford, of the Livingstone Inland Mission, on the Congo. He was converted during the visit of Messrs. Moody and Sankey to Carlisle five years ago, and devoted his life at once to the service of God. Mr. Telford studied at Harley House Training Institute, Bow, and at a farewell meeting held there in June last (when he left for Africa with Mr. Johnson, a fellow student) he said: "I go gladly on this mission, and shall rejoice if only I may give my body as one of the stones to pave the road into interior Africa, and my blood to cement the stones together, so that others may pass over into Congoland." The Livingstone Inland Mission has two stations on the Congo, called Cardiff and Cory stations. The first is on the south bank of the river, and close to it the second, about nine miles further to the south-east beyond the Yellala Fall. Telford, it seems, had been left for a time alone at this second station, when he sent a native with a letter to the other station to say he was ill, and to beg one of the brethren to go to him. Johnson went immediately, and found him in a dying condition.

Miscellaneous.

THE BOSNIAN FUGITIVES.—An appeal reaches us from Edinburgh on behalf of the Bosnian and Herzegovinian Fugitives' and Orphan Relief Fund, administered by Miss Irby and Miss Johnston. Very nearly half of the unhappy fugitives among whom these ladies have been carrying on their work of mercy are now beyond the reach of want and suffering, and they are making an earnest effort to keep as many of the miserable survivors as possible in life until the summer. A few pence worth of Indian corn per week will save a human life, but funds are exhausted, and Miss Irby's stores of Indian corn are all distributed. Miss Irby writes from Knin, Dalmatia, calling attention to "the indescribable misery" of the returned fugitives, who, after three years of exile, have been driven back into Bosnia. "They are," she says, "in the extremest misery, the allowance purposed for them by Austria being insufficient for their support, and in many instances, owing to difficulties of transport and other hindrances at the present moment, not actu-

ally reaching them. Their condition may be pictured when it is remembered that, except in the large towns, the dwellings have been destroyed during three years and a-half of civil war, and that corn is not to be bought at any price in the deserts which were formerly fields and villages. Some of the fugitives who have been sent back from the neighbourhood of Knin to the ruins of their former homes at two or three days' distance lived for a little time on the corn supplied to them from our fund before they crossed the frontier. It is in our power, if we had the means, to send bread, flour, and blankets to keep alive many of those who are actually perishing from cold and starvation amid the deep snows in the Bosnian fields and forests. Never was the need so great." The Treasurer of the fund is A. Johnston, Esq., 158, Leadenhall Street, London, E.

THE VALUE OF SABBATH REST TESTED.—The Rev. David C. A. Agnew writes to us as follow: "Dr. Duff, the great Indian missionary, used to relate a case in con-

nection with Sabbath observance in India, which occurred during his temporary charge of the Scotch Free Church in Calcutta in the absence of the regular pastor. A member of that congregation, who was an employer of labour, the labourers being coloured natives, mentioned to him that his men worked on the Lord's-day as upon week-days. Dr. Duff having reproached him for such an unchristian arrangement, he at first defended it, chiefly on the ground that it was not a matter which could come home to the consciences, or even to the understandings, of Hindus. But at last he agreed to try the experiment of allowing his labourers the seventh part of their time as the portion of rest made for man by the Creator. He accordingly said to the men that if they would work very diligently for six days they should have the seventh as a whole holiday. The proposal surprised and delighted them; and such was their diligence, that their

labour, when limited to scriptural periods of six days, was far more productive than it had been previously."

DR. NEWMAN.—Pope Leo XIII. has intimated his desire to raise Dr. Newman to the rank of Cardinal; but with expressions of deep respect for the "Holy See," Dr. Newman has excused himself from accepting the honour. It is understood that some years ago the late Pope offered the prelacy to Dr. Newman, who declined it in the same spirit which has caused him now to shrink from the higher dignity.

CARDINAL ANTONUCCI, Bishop of Ancona, born at Subiaco, in 1798, and created Cardinal by Pius IX. in the Consistory of 1858, has lately died. This Cardinal rarely appeared at the Pontifical Court, on account of his dislike, as it is believed, of Cardinal Antonelli, who on his side never lost an occasion of showing his antipathy towards him.

Evangelical Alliance.

SEVENTH GENERAL CONFERENCE OF CHRISTIANS OF ALL NATIONS,

TO ASSEMBLE IN BASEL, SWITZERLAND, AUGUST 31—SEPTEMBER 7, 1879.

The Council of the British Organization of the Evangelical Alliance have the satisfaction of announcing that arrangements are being made by the Central Committee of the Swiss Branch of the Alliance for the holding of a General Conference of Christians of all nations in the city of Basle on August the 31st, and following days. This Conference will be similar to those held in former years in London, Paris, Berlin, Geneva, Amsterdam, and New York.

The Basle Committee have already issued a cordial invitation to the members and friends of the Evangelical Alliance throughout the world to meet in their ancient and historical city; and the Council of the British Organization, after due communication with the representatives of the Alliance in various countries, have accepted the invitation.

It now devolves upon the Council of the British Alliance to assist their Swiss friends in the prosecution of such measures as may be necessary for the successful issue of this ecumenical gathering, and for this purpose a Special Committee has been formed. As a first duty, therefore, they desire to give a wide circulation to the Basle invitation and the programme of the proposed Conference.

The Council trust that a list of subjects so replete with interest to the whole Christian Church will insure a full representation of British Christians. An additional reason for urging the attendance in large numbers of ministers and members of the various Churches may be found in the fact that these General Conferences are not limited to members of the Alliance, but are open to all Evangelical Christians who desire to keep the unity of the Spirit in the bond of peace.

The Committee at Basle are anxiously and diligently engaged in preparing for the Conference, and in endeavouring to promote the comfort of their coming guests. In the matter of hospitality their means are limited; and as a large number of visitors from various countries are expected, they can only offer to provide for delegates appointed to take part in the proceedings, together with a few other British visitors.

Negotiations are now in progress by which it is hoped that arrangements may be made for tickets for the return journey (to be issued to those attending the Conference) at greatly reduced rates, and also for private and hotel accommodation at moderate charges. It is very desirable that those who may intend to visit Basle on the occasion should, without delay, communicate with the Secretaries, 7, Adam Street, Strand, W.C.

The convening of such an assembly of Christians from so many countries involves of necessity a heavy expenditure, and while the friends in Switzerland readily undertake the responsibility, it is but proper that some portion of the required amount should be contributed by England. The Council have, therefore, to provide for this in addition to their own expenses incurred in promoting the common object. After a careful estimate of the various items, the Council deem that about £700 or £800 will be required, and for this sum they appeal not only to members and friends of the Alliance, but to all who are interested in an undertaking which, from the ascertained results of former Conferences, it may confidently be expected will, under the divine blessing, be followed by most important spiritual consequences to the Church and the world.

J. S. RUSSELL, M.A., } Secretaries of the Basle Conference Committee.
A. J. ARNOLD, }

The following is the invitation of the Basle Committee:—

Gentlemen and Honoured Brethren,—The Evangelical Alliance was formed in England, rather more than thirty years ago, to meet the desires which were felt first and most powerfully in that country; it did not, however, confine itself to the land of its origin, but has spread far and wide. This gradual advance has been manifested by the General Conferences of London (1846), of Paris (1855), of Berlin (1857), of Geneva (1861), of Amsterdam (1867), and of New York (1873). After repeated invitations from England, America, and Germany, and, finally, in consequence of a formal request from our brethren in Switzerland, we have resolved (if it be the will of God) to convoke the next General Conference of the Evangelical Alliance in the city of Basle, in the autumn of 1879.

Our friends must not expect to find among us the same character of grandeur exhibited in the assemblies of Amsterdam, and New York in particular; but the certainty that this difference will be understood by all helps to calm our fears; and that the more completely, as a brilliant fête would be out of keeping with the grave character of the present times.

Permit us now to explain to you briefly the sense in which we understand our task. The Swiss Branch of the Evangelical Alliance has adopted the short formula in which the French Branch has professed its faith, and which one of our fundamental laws thus states:—

“The Swiss Branch admits as members all Christians who, desiring to live in brotherly love, express the wish to join with it in confessing their common faith, according to the divinely inspired Scriptures, in God the Saviour; in the Father who has loved them, and who justifies them by grace through faith in Jesus Christ; in the Son who has redeemed them by His atoning sacrifice; and in the Holy Spirit, the Author of their regeneration and of their sanctification, one only God, ever blest, to whose glory they desire to consecrate their lives.”

It is as founded on this basis that we address our invitation to those of our brethren, of all countries and of every section of the Evangelical Church, wherever found, to whom it may be possible to respond to our appeal, and who may rejoice to take part in a brotherly and happy union under the favour of God.

We would remind our friends that our meeting is not an official council; those who take part in it do not come as representatives, charged with authority by their respective Churches, but as moved individually by a desire to meet their brethren. It is in this last capacity, and on the terms indicated above, that members of Churches and congregations, widely differing and separated by their nationality, confession of faith, and organization, may notwithstanding feel themselves united in the fundamental truths of the faith, and honour each other as members of the invisible Church of Christ. It is, then, understood that in our conferences no one attempts to propagate his own peculiar views; as also that no one by attending renounces his own particular Church.

We recall with joy the great promise which the Lord has given to His Church as a consolation amid all her divisions, by which He assures us that, He, the One Shepherd, will

finally reunite her in one single fold; but we know also that the realization of this magnificent prophecy will not be brought about by any human instrumentality. That which must not be missing in those who take part in our gatherings is a firm faith in this, and a cordial desire for its attainment, so that we may, by the grace of God in such oneness, have a foretaste thereof. We are living in times of conflict and of crisis, among divers indications of a coming storm. In the foresight of threatening events, the various sections of Evangelical Christendom may become conscious that they have common interests, struggles external and internal, dangers, tasks, and aims; they will better understand the duty of communicating their views and experiences, their exhortations, warnings, and consolations, so as mutually to sustain and encourage one another, as well as to exert, in as large a measure as possible, a beneficial influence on such of their auditors as may yet be strangers to the Christian life.

Our programme will show how, while endeavouring to avoid a fatiguing over-abundance, we have chosen those subjects, the discussion of which seemed to us the most useful. Except on Monday, which is devoted to the reports on religious life in the various Protestant countries, the morning conferences are devoted to theoretical discussions; those of the afternoon will be occupied by the problems dealing with proved necessities, and in other meetings at the same hour by reports of the state of evangelization in Catholic countries and in the East. If any of our guests have special objects in view, it may be possible to find a time and place for conferences not arranged in the programme; nevertheless, we earnestly beg our friends not to forget that a too great dispersion of numbers and strength will counteract the design of our réunions.

Before and after the meetings, whose aim is instruction and discussion, there will be others of a strictly edifying character. To this end we trust that many of our brethren from a distance will be disposed to preach the Gospel in various languages; and in this we are especially actuated by a desire to respond to the request of those of our own townsmen who will find it difficult to attend the morning and mid-day meetings.

The time fixed for our Conference is the week from August 31 to September 7, 1879. We particularly request our friends who desire to take part in it to give notice in good time to our Central Committee; those from foreign lands, through the Secretary of the Branch of the Alliance to which they belong, and those from South Germany and Switzerland directly to us at Basle. We will take care that those of our guests who desire it are accommodated in private houses.

If our reception is simple, you will not find our hearts less open or less animated by brotherly love and a sincere desire to offer to our brethren, through the meetings and by God's help, fresh strength and increase of faith. Praying that our Lord Jesus Christ, to whom our meetings are consecrated, will make them, by the inspiration of His Spirit, a means of grace to us and to all our people, we trust that a large number of His disciples will respond to our appeal and gladden us by their presence.

With the expression of our sincere affection,

CHARLES SARASIN, Ancien Conseiller d'Etat, Président.
DE BÜREN, Colonel, de Berne, Vice-Président.
VIGUET, Professeur, de Lausanne, Vice-Président.
RIGGENBACH, Professeur, Vice-Président.

Members of the Committee of
Organization of the Confer-
ence of the Evangelical Alli-
ance at Basle in 1879.

Members of the Committee of the Swiss Branch of the Alliance at Basle:—

A. VISCHER-SARASIN, Président.	O. SCHOTT, Pasteur.
E. BERNOULLI, Pasteur, Secrétaire.	CL. ACHARD, Pasteur.
ROD. ANSTEIN, Pasteur.	ERDLE, Pasteur.
JACQUES RIGGENBACH, Pasteur.	ENEQUIST, Pasteur.
GUILLAUME ECKLIN, Pasteur.	PAUL KOBER-GOBAT.
A. BERNUS, Pasteur.	

Members of Special Committees:—

STOCKMEYER, Antistes.	DR. BURCKHARDT-THURNEYSSEN.
D'ORELLI, Professeur.	DR. CHARLES BERNOULLI.
DR. HEMAN, Pasteur.	FRITZ LAROCHE-MERIAN.
BUSER, Pasteur.	TH. LAROCHE-BURCKHARDT.
THEOD. SARASIN-BISCHOFF.	ROBERT LAROCHE-RYHNER.
R. NÖTZLIN-WERTHEMANN, Caissier.	

P.S.—On Tuesday morning, 9th September, the General Conference of the International Federation for Promoting the Observance of the Lord's-day will commence at Berne.

PROGRAMME.

SUNDAY, August 31.—7 P.M., Reception of Members and Fraternal Salutations in the Great Hall of the Vereinshaus.

MONDAY, Sept. 1.—8.30 A.M., Opening of the Conference by the President, M. Charles Sarasin, late Councillor of State. Reports on the Religious State of Protestantism in various Countries: 1. Switzerland, Dr. Güder, of Berne; 2. Germany, Dr. Cremer, Greifswald; 3. France, M. Babut, of Nîmes; 4. Great Britain, Hon. and Rev. Edward V. Bligh. 3 P.M., Continuation of Reports—5. Holland, Dr. Van Oosterzee, Utrecht; 6. America, Dr. Schaff, New York; 7. Austria, Dr. Von Tardy, Vienna; 8. Scandinavia, Dr. Von Scheele, Upsala; 9. Russia, M. Ed. Von Busch, of St. Petersburg. 7 P.M., Sermons will be preached, in German, in St. Martin's Church; in French, in St. Leonard's Church; in English, in the French Church.

TUESDAY, Sept. 2.—9 A.M., in St. Martin's Church, "The Identity of the Gospel of the Apostles," Prof. C. Von Orelli, Basle; Dr. Godet, Neuchâtel. 3 P.M., Great Hall of the Vereinshaus, "Evangelization in France and in Belgium," M. Lelièvre, of Nîmes; "Evangelization in Italy," Prof. Emile Comba, of Florence. At the same hour, in the Lower Hall of the Vereinshaus, "Preparation for the Ministry of the Gospel," Prof. Kübel, of Ellwangen (Württemberg); Prof. Porret, of Lausanne. 7 P.M., in the Great Hall of the Vereinshaus, Addresses by various speakers. "The Connection between Basle and Early English Protestants," Rev. J. Stoughton, D.D.

WEDNESDAY, Sept. 3.—9 A.M., in St. Martin's Church, "Christian Education and the Modern State," M. Zillesen, of Orsoy (Rhenish Prussia); M. Von Lerber, Berne. 2 P.M., in the Great Hall of the Vereinshaus, "Evangelization in Spain and Portugal," M. Fliedner, of Madrid. At the same hour, in the Lower Hall of the Vereinshaus, "The Training of Christian Teachers," M. Bachofner, of Zürich. 4 P.M., Excursion into the Country, by invitation of a friend at Riehen.

THURSDAY, Sept. 4.—9 A.M., St. Martin's Church, "Christianity and Modern Society," Prof. Wach, of Leipsic; "Our Duty to the Industrial Classes of To-day," M. Steinheil, Manufacturer, Alsace. 3 P.M., Great Hall of

the Vereinshaus, "Efforts in view of the Religious Awakening in the East," Dr. Fabri, of Barmen. Same hour, in the Lower Hall of the Vereinshaus, "The Christian and Anti-Christian Influence of the Press on the Nation," M. Joneli, Basle; Dr. E. de Pressensac, of Paris. 7 P.M., Sermons—German, in St. Martin's Church; French, in St. Leonard's; English, in the French Church.

FRIDAY, Sept. 5.—9 A.M., St. Martin's Church, "Missions to the Jews," M. De le Roi, Breslau. 10 A.M., same place, "Present State of Missions to the Heathen," Prof. Christlieb, Bonn; Rev. W. Arthur, London; M. Barde, Geneva. 3 P.M., Great Hall of the Vereinshaus, "Three Questions relating to Missions to the Heathen: 1. The Rivalry of various Missionary Operations; 2. The Application of the Alphabet of Lepsius to the Chinese; 3. Marriage of Hindu Children," Pastor Schott and Inspector Josenhaus, of Basle. Same hour, in the Lower Hall of the Vereinshaus, "Missionary Experiences among the Jews," Dr. Heman, Basle. 6.30 P.M., in the Cathedral, Concert of Sacred Music. 8 P.M., Great Hall, Vereinshaus, Addresses by various speakers.

SATURDAY, Sept. 6.—9 A.M., St. Martin's Church, "What saith the Apostolic Injunction to the Members of the Evangelical Alliance—'Endeavouring to keep the unity of the Spirit in the bond of peace' (Eph. iv. 3)?"—Dr. H. Plitt, of Gradenfeld (Prussia); M. Rog. Hollard, of Paris; Rev. J. L. Hurst, D.D., U.S. 7 P.M., the Cathedral, Service preparatory to the Lord's Supper.

SUNDAY, Sept. 7.—9 A.M., the Cathedral, Service and Lord's Supper; Sermon by Dr. Stockmeyer, of Basle. 7 P.M., Great Hall of the Vereinshaus, Farewell Service of the Conference.

A meeting for prayer will be held each day during the week in the Great Hall of the Vereinshaus, at 7.30 A.M.

Other English delegates will take part in the proceedings, and their names will be added in due course. The Basle Committee, anticipating a large attendance of British and American representatives, will make arrangements for special meetings in the English language; particulars to be announced hereafter.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, February 13; John Finch, Esq., (afterwards Sir Harry Verney, Bart.) in the chair.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. W. Major Paull, Leamington.

J. George Watson, Esq., M.A., Kenilworth.
 W. R. Gould, Esq., Ilfracombe.
 Colonel John Puget, Aldershot.
 Rev. S. D. Stubbs, M.A., London.
 Rev. H. W. Webb-Peploe, M.A., London.
 Rev. Neville Sherbrooke, London.
 Ralph Dunn, Esq., Melrose.
 Miss Dunn, Melrose.
 Mrs. Fremlin, Maidstone.
 Rev. John Kelly, Streatham.
 Rev. W. M. Beeby, Newcastle, Staffordshire.
 Rev. G. W. Southouse, Shanklin.
 Luxmore Wilson, Esq., Brighton.
 Rev. James Swinbourn, Brighton.
 Miss Nash, Brighton.
 Miss Dodds, Brighton.

THE PRESIDENCY.

A letter was read from Lord Polwarth, accepting his appointment as President.

NEW MEMBERS OF COUNCIL.

The names of the Rev. G. W. Weldon and the Rev. John Gritton were added to the list of Council.

SECRETARIAL HELP.

The following minute of the Finance Committee was approved and adopted by the Council: "The Secretary explained that active preparations must now commence for the Basle Conference, and that with the pressure of the whole work of the Alliance resting upon him, he felt that it would be necessary to ask for temporary secretarial help. The Committee having fully considered the matter, it was unanimously resolved: 1. That this Committee, with a view to giving assistance to the present Secretary in the duties of the office, and especially in bringing to a satisfactory completion the arrangements for the approaching Conference in Basle, resolve to request the Rev. J. S. Russell, M.A., to give his services during four or five days a week for a period of two or three months. 2. That the Council be requested to confirm this resolution, but that in the meantime Mr. Russell be asked at once to commence his services. The Committee are glad to learn that he is willing to do so."

DRAWING-ROOM MEETING.

The Secretary reported the holding of a drawing-room meeting at the house of Samuel Gurney, Esq., Brighton, when he had the opportunity of giving an account of the operations of the Alliance at home and abroad. The Rev. James Swinbourn, Rev. George Jones (of Tunbridge Wells), Colonel Duncan, Douglas Fox, Esq., Luxmore Wilson, Esq., and Rev. J. B. Figgis, took part in the proceedings. Much interest was evinced by those

present, and many new members and subscribers were obtained.

The Council desired that their best thanks be presented to Mr. and Mrs. Gurney for the valuable aid rendered to this Alliance by the meeting held in their house.

WEEK OF PRAYER.

The Secretary reported communications giving gratifying accounts of the observance of the Week of Prayer in Berlin, Vienna, Rome, New York, and many other places. He also reported contributions to the Special Fund from G. Williams, Esq., A. M'Arthur, Esq., M.P., and the Hon. Sir Robert Lush.

SPAIN.

The Secretary stated that he had received contributions, in answer to the appeal for a special fund (to assist Mr. Ben-Oliel in the amount required for the costs of his defence), from Lord Ebury, Lord Kinnaird, Sir F. Lyett, R. C. L. Bevan, Esq., Robert Barbour, Esq., H. J. Atkinson, Esq., and M. H. Sutton, Esq.

IRISH BRANCH.

A letter was read from the Rev. D. Mullan, stating that the Committee of the Irish Branch would be very glad of a visit from the Secretary in London. The Council approved of the suggestion.

BASLE CONFERENCE.

The Secretary read a letter from M. Vischer-Sarasin, on behalf of the Basle Committee, conveying to this Council, in most affectionate and brotherly terms, their desire to meet in every way the wishes of the English Committee in the completion of the Programme; also stating that the Basle Committee hope to provide hospitality for all who may give early intimation of their intention to be present.

BERLIN COMMITTEE.

The Secretary read a letter which he had received from Pastor Baumann, on behalf of the Berlin Committee, in which the writer says: "It gives me a particular pleasure to address you, in the name and with the greetings of this committee, as Secretary of the London Committee, and this with the wish that the good and blessed intercourse which has existed between the two committees may with your kind efforts be durably promoted. We have deplored the painful cause which has compelled our most esteemed friend, the Rev. James Davis, to retire from the Secretaryship—the more so since he had so well succeeded in gaining the confidence of our friends. We beg that the Council, as well as Mr. Davis himself, will accept the expression of these our feelings."

VALUE OF "EVANGELICAL CHRISTENDOM"
TO MISSIONARIES.

A correspondent in the Madras Presidency writes: "For some time past, I have had the pleasure of receiving the monthly issues of your magazine. To whose kindness I am indebted for this, I know not. May I trouble you to thank him for

the same? I much value the publication, and as I am the proprietor and editor of an Indian magazine, called the *Oriental Baptist*, I have often gladly availed myself of articles from *Evangelical Christendom* to enrich its pages. I value your publication much on account of the Continental intelligence which it presents."

THE WEEK OF PRAYER.

From various parts of Europe most gratifying accounts are being received of the observance of the Week of Prayer; among them the following:—

BERLIN.—"It is not to be denied that the numbers attending our meetings this year have been one-fourth smaller than last year; but we have had very stormy weather, snow and cold. The divine services in the churches during the late feasts have been so largely attended that we could not count upon so great a concourse of visitors as before. Notwithstanding these reasons for a smaller attendance, the same great blessing has attended the Week of Prayer. Her Majesty the Empress was present, as in former years, at two meetings. The meetings were again distributed over all parts of the city, and there were two places open every evening. In each case three of the most eminent divines of Berlin took part in the prayers and addresses. We are hoping that next year we shall have again an increase in the number of hearers, and we shall go to work with joyful courage when the time shall have arrived to prepare for the Week of Prayer of 1880. What gave cause this year for particular joy and gratitude to the Lord was the feast preliminary to the Week of Prayer, which was held on the previous Sunday evening. In many churches in Berlin, prayer-meetings, with addresses, were held on behalf of the missions, and they were attended by extraordinarily large numbers of persons. Perhaps that Sunday evening will before long become a spiritual New Year's Day, on which all classes and people of all confessions will present themselves before God in united prayer. God grant that it may be so!"

VIENNA.—A correspondent writes: "In following the desire expressed to me, once again, to state how much the Christians in this place feel indebted to the Evangelical Alliance for suggesting the plan of the annual New Year's Week of Prayer, and keeping up the interest, it gives me pleasure to state that we have here made steady pro-

gress in the observance of the solemn time. What was timidly and tremblingly begun with special precautions in a private house, has now, after a lapse of years, taken place publicly and fearlessly, and with the sanction of the authorities. We were this year again kindly accommodated with a hall in the Academy of Commerce, and the meetings, held every evening at half-past seven o'clock, were well attended and fully sustained up to the last. We had two addresses and three prayers every evening; and when we broke up on Saturday night, it was, as on former occasions, with feelings of thankfulness towards God, of love and esteem towards each other, and of regret at the necessity of parting. One young Jew, who dropped in from the Academy, was deeply impressed, and averred he had never heard the like. It seems to have been the simple heart-breathings of a young man, once a bigoted Roman Catholic, that chiefly affected him. A woman, a Roman Catholic, brought in by a friend, expressed herself delighted; and the first thing she did on the following Sunday was, for the first time in her life, to close her shop and attend a divine service held according to the simple rites of the Gospel. Besides these central meetings, there were two or three smaller gatherings in other parts of the city. In a provincial town, the name of which need not be mentioned here, a powerful work of grace has commenced since the Week of Prayer, and has continued ever since. In a Bohemian place, the spirit of grace was so abundantly given, that on one evening the meeting united *twelve times* in prayer and supplication before they separated. We rejoice in these tokens of mercy, and cry for more!"

ROME.—The Rev. Dr. Murray Mitchell writes to the Secretary: "I have much pleasure in complying with your request that I should send you a few lines regarding the meetings held in Rome during the Week of Prayer, as proposed by the Evangelical Alliance. There was one series of meetings held during the day, at which the English lan-

guage was used; and another series held at night, in which the proceedings were conducted in Italian. I was rather disappointed with the attendance at the meetings at which English was spoken. The number of foreigners in Rome in the first week in January was this year smaller than it generally is at that season; and this, in part, explained the thinness of the audience. Still I regretted that so few English and American Christians took part in the very interesting services of the week. The attendance at the evening meetings was much larger. In other words, the Italian Protestants turned out much more numerous than the British and American Protestants. I was chairman of the English meeting on the first day. The Rev. Dr. Taylor proposed that a message of kind brotherly salutation should be sent from the meeting to the Italian brethren, and that I, as chairman, should convey it. The meeting heartily concurred in the proposal, and I had the greatest pleasure in accepting the commission assigned me. When I had discharged the duty as well as my knowledge of Italian allowed, the presiding native pastor proposed that Signor Gavazzi, who was present, should be asked to express the high gratification with which the meeting had received the kind Christian greeting of the British and American brethren. Signor Gavazzi did so in very hearty and happy terms; and I had next day the pleasure of reporting to the English meeting how their salutations had been received. Let me add, that I was greatly cheered by the heart that characterized the meetings of the Italian brethren. Members from (I presume) all the Protestant Italian congregations in Rome mingled together in all brotherly kindness and charity. They seemed to me to feel it not only a duty, but a delight to do so. I confess that during the two previous months while I had been in Rome I had felt more deeply than I had ever in my life done before, the evils arising from the multiplicity of our Protestant sects, and had thought sorrowfully of the terrible use which a new Bossuet would make of the 'varieties of Protestantism.' But be that as it may, the evils arising from our divisions are reduced to a minimum when Protestants manifest the spirit which I thought I could recognize among them, especially during the Week of United Prayer in Rome." The Italian meetings were presided over by Messrs. Piggott, Gavazzi, Vernon, Lanna, Taylor, Conti, Grassi, Sciarrelli, Ribetti, Rochat, Fasulo, and Cocorda. The Chairmen

of the English meetings were: Revs. Dr. Murray Mitchell, J. Long, Dr. Leroy Vernon, R. Foster, Dr. H. Philip, and J. Wall.

PENK.—The Rev. Andrew Moody adds to his previous communication: "Our work here received a great impulse through the meetings of the Week of Prayer. Since that time we have had most interesting meetings of the same kind on Thursdays."

NEW YORK.—The Week of Prayer is over, but the Spirit of God is not gone. He has made himself known in many places, and will appear in more. There is no good reason for relaxing prayer or Christian work. We have strong confidence that the Lord will revive His work, and that the Church will be refreshed from on high. In this city the Week of Prayer has been observed more generally and faithfully than in any previous year that we can recall. To enumerate the places of meeting is out of our power, but we believe that by far the most of our Evangelical churches, either by themselves or associated, as circumstances made it the most convenient, held daily services, and these were generally largely attended. The Fulton Street Prayer-meeting, the Young Men's Christian Association, the Women's Union Meeting at the Broadway Tabernacle, and others, were specially interesting through the whole week. The large church on Fifth Avenue and Twenty-ninth Street, Dr. Ormiston's, was the scene of the daily union prayer-meeting, under the general care of the Evangelical Alliance. It was attended by large assemblies. Day after day the house was compactly filled. The meetings were conducted by the Rev. Pastors Ormiston, Tiffany, Bridgman, Taylor, Burchard, and Washburn. These brethren represented six great denominations of Christians, and illustrated the unity and co-operation of the many branches of the Church of Christ. The closing meeting was held on Sabbath evening, when the same spacious house was filled with a large and deeply interested audience. The Hon. W. E. Dodge presided, and gave a brief and clear statement of the design and work of the Evangelical Alliance, especially during the past year. The Rev. Dr. Chambers conducted the devotional exercises. Addresses of great power and influence were delivered by the Rev. Dr. Anderson, of the Baptist Church; the Rev. Dr. Jessup, Missionary in Syria; and the Rev. Dr. John Hall, of the Presbyterian Church. The Rev. E. P. Rogers, D.D., pronounced the Benediction.—*New York Observer*.

SOUTH LONDON BRANCH.

The usual monthly social meeting of the Committee and friends of this branch was held on Friday evening, February 14th, at the residence of John Remfry, Esq., Nightingale Lane.

After tea and coffee had been served, the company adjourned to the drawing-room. Mr. Remfry gave a cordial welcome to the friends present, and requested the Rev. Dr. Rigg, President of the Wesleyan Methodist Conference, to take the chair at this meeting. Devotional exercises followed; the Rev. Dr. McEwan, Mr. Pocock, Rev. W. H. Clogg, and Mr. Charles Spurgeon taking part. The Chairman then called upon the local Secretary, Mr. Payna, who reported on the meeting during the Week of Prayer, and introduced some new business, which was referred to the Sub-committee for consideration.

Mr. A. J. Arnold referred to the interesting accounts of the observance of the Week of Prayer which are now being received from various parts of the world. The speaker then read extracts from the invitation and programme of the General Conference of the Alliance to be held in Basle in the ensuing autumn, and expressed the hope that a large number of members of the British Organization would be induced by the kind offer of the hospitality of their Basle friends, and by the reduced railway fares, to attend the Conference, thus promoting the great object of drawing together Christians of various Churches and of all nations for the advancement of the interests of true religion.

The Rev. J. S. Russell spoke of the formation and of the past history of the Evangelical Alliance, and urged the importance of the great principle of the Alliance—the manifestation of the oneness of the Church of Christ. He believed that it was impossible to calculate the amount of good which had already been accomplished in the cultivation of the fraternal fellowship which is one of the great objects of the Alliance. The efforts of the society on behalf of the persecuted for conscience' sake in various lands have shown the power of Christian union as presented in the Evangelical Alliance.

The Rev. T. T. Waterman, one of the

Secretaries of the Christian Evidence Society, gave a brief account of the methods by which the society endeavours to counteract the spread of scepticism—viz., by the delivery of sermons and lectures, the publication of books and tracts, and by the offer of prizes (after examination), with a view to encourage the study of works on Christian Evidence. The speaker then referred to the great importance of the lectures recently delivered in the Salle Evangélique during the Exhibition in Paris, and stated that, at the urgent request of those who heard them, the Committee had determined to publish the French lectures, believing that, in the present state of France, they would be useful in directing public opinion on religious questions. He concluded by expressing his hope that friends in this country would kindly contribute towards so important an object.

Mr. M. Merrill, Head Master of the Latin School, Boston, U.S., expressed the pleasure he felt in being present at this meeting. The principles and objects of the Evangelical Alliance had his hearty sympathy; and he had watched with satisfaction the improved state of feeling between Christians of different denominations in his own country. They seemed to have grown tall enough to look over the tops of the fences by which each of their different churches was surrounded; and he gave several interesting instances of the interchange of pulpits between ministers of different sections of the Christian Church.

After a few words from the Rev. J. G. Rogers and the Rev. Dr. Morley Punshon,

The Chairman recalled attention to the important operations of the Christian Evidence Society, and expressed his opinion that if the Evangelical Alliance had done no other work than originate such an organization, it would be well worthy of hearty support. But it had done far more than this, and had still a great work before it, both in regard to the manifestation of the oneness of the Church of Christ, and in the exhibition of the power and influence of Christian union in cases of religious persecution.

The Benediction was then pronounced, and the company adjourned for refreshments.

IRISH BRANCH.

A meeting of Council was held on Thursday, February 6th, at 54, Upper Sackville Street, Dublin; the Right Hon. William Brooke in the chair.

NEW MEMBERS.

The Rev. B. T. Disney, A.M., Abbeylax; B. H. Church, Esq., Cork; Mrs. G. A. P. Arbuthnot, Dublin; Rev. J. Campbell, A.M., ditto.

